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SURVEY OF NORTHWESTERN INDIA

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Section III

POPULATION AND SOCIAL CONDITIONS

15. General.

Before the present war broke out, Britain had in her whole empire only a single frontier of any great length which needed perpetual military guard. That was the northwest frontier of India. Three circumstances combined, and still combine, to make unsleeping watchfulness necessary there. First is the wealth and large population of the country, which have made it a magnet for conquerors and voyagers of all ages. Second is the frequently demonstrated weakness of that frontier, in spite of its mountain and desert barrier. Third is the half-tamed character of the peoples living along it, who own only a perfunctory allegiance to any sovereign state, are ever ready for violence and plunder, and have always been a potential menace to any defender in times of stress.

The frontier comprises the northwestern side of the great quadrangle that is India, extending from the Arabian Sea to central Asia. It includes both Baluchistan and the North-West Frontier Province, while just east of these, and almost as accessible, are Sind, the Punjab, and Kashmir. Rainfall is scantier in most of this area than elsewhere in India; heat in the summer more intense. But through it flow the Indus River and its tributaries, fed by melting mountain snow in summer, which make agriculture possible. In the most ancient times of which we have record, the third millenium B.C., the arid part of this region was better watered than at present. The rhinoceros frequented it, and other marsh-ranging animals that no longer exist there. Numerous cities flourished, and the land supported a great population, far different from the present, when parts of it, specifically Baluchistan, are the most thinly settled in India.

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Northwestern India seems always to have had a degree of geographical and cultural separation from the rest of India. A land route from the south along the coast is today nearly impossible, and in ancient time appears to have been only a little less difficult. The marshes of the Great Rann of Cutch constitute an almost impassable barrier, while the dry land north of them is desert continuing for hundreds of miles to the Punjab and the United Provinces. Communication from western India today is by sea from Bombay or by a circuitous rail journey to Ahmedabad, in Gujarat, thence northeast to Marwar near the center of Rajputana, and from there due west about 300 miles across the Rajputana desert. Connections from eastern India all pass north of that same great desert. In the better-watered millennia before the Christian era, communications must have been less difficult but were presumably never easy.

The region of maximum military vulnerability consists of the passes of the Kabul valley through the Hindu Kush mountains. Less penetrable, because of the desert to the west of it, has been the Baluchistan border at the southern end of the Afghan Mountains, where lie the Bolan and Mula passes. Still less vulnerable has been the extreme south, which contains ancient routes from Persia passing through Persian Baluchistan and Mekran.

Few parts of the world have experienced more political and ethnic penetration than this frontier, or have today a population of more mixed descent. Throughout recorded history, military forces have periodically come in from the northwest and west, beginning with the days of the Achaemenians, at about the middle of the 6th century B.C. Two centuries later came Alexander (327/26-325 B.C.); two centuries after him the Shakas followed (1st century B.C.), then the Kushanas (1st century A.D.), and the white Huns (5th century A.D.). In mediaeval

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times other peoples pressed in, inspired with the conquering zeal of Islam--the Arabs (711 A.D.), then the Turks, Afghans, and Mughuls (11th - 16th centuries), and in relatively recent time, Nadir Shah of Persia (1739) and Ahmad Shah Durani of Afghanistan (1756).

In prehistoric times, too, invasion and population-mixture seem to have been common. Archaeological sites of buried cities in the Indus valley, already located by survey in all parts of Sind and as far north as the southern part of the Punjab, show that in the third millennium B.C. three successive cultures existed in the lower Indus valley. The oldest appears to have had contact with other cultures to the north and west; the second, which was the most highly developed and longest lived, with the cultures of southern Persia; the third, again, with the northwest. Sites in Baluchistan mark the routes by which land contact was maintained with the west.

At some time in the second millennium this same region was invaded by the Aryans. They left no material remains that we can identify, but they gave us India's earliest literature, hymns of the Rig Veda. The geographical scene of these hymns is precisely the Punjab, with just a few references to topography immediately east of it. Within a few centuries the Aryans had occupied Kashmir to the north and Sind to the south.

The people who preceded the Aryans in northwestern India have now vanished, with the probable exception of the Brahuis in Baluchistan, who give us some clue to the Aryans' predecessors. They speak a Dravidian language, and it seems likely, therefore, that the pre-Aryan population of northwestern India was Dravidian. The Aryans overwhelmed and submerged their predecessors except for this single surviving island. Once established, the Aryans were fortunate enough to consolidate their own position before some other group could over-

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wholm them in their turn. Other invaders followed, as mentioned above, but the most they could do to Aryan culture was to modify it; they could not obliterate it. We find, therefore, that the linguistic structure of the area is Indo-Aryan, with some non-Aryan influences.

As far as religion is concerned, Islam has now largely displaced the native Indian faiths in the whole area except the eastern Punjab. Yet Hindu temples and shrines exist even in the North-West Frontier Province, the remote regions of Kashmir, and the extreme west of Baluchistan. The victory of Islam is incomplete. It has had to compromise with Hinduism by permitting the lower economic groups of Muslims to maintain caste distinctions, and by generally honoring the Hindu doctrine of non-injury to animate life.

The economic organization of the region has probably been altered little by the successive invasions. The Muslim conquerors, and presumably, also, preceding conquerors, did not change the system of land ownership and collection of land revenue existing under their predecessors. All rulers have lived off the peasantry in the same way. Local handicraft industrial techniques also appear to be much the same now as they were in the past. But the resources of much of the region are scanty; the area is not self-sufficient. The North-West Frontier Province costs the central government of India a contribution of $3,000,000 annually, and Sind and Baluchistan have fiscal and railroad deficits which the rest of India must bear.

The political history of the country which is significant for the present starts from the time when the Muslims first invaded the country. They began to come within a century after the Hegira (633 A.D.) and only a few decades after they had occupied Persia. In 711 Mohammad ibn Harun, the Arab governor of Makran, led a force into lower Sind, to avenge an insult and repair some minor military reverses. By 713 he

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had conquered the whole of that province and the lower Punjab as well. This first Muslim invasion set two precedents which future Muslim conquests observed. One was the use of terrifying fierceness, not to say brutality, toward vanquished Hindus. Men were slain, women and children sold into slavery, cities sacked, temples demolished and plundered, survivors forced, when practicable, to become Muslims. But with this harshness went an abatement of the ultimate demands of the faith. According to Muslim law, "people of the Book"--Christians, Jews, Magians, Sabaeans--may be spared their lives provided they pay the poll tax (jizyah) for "protection." All other people must become Muslims or or perish. In Persia the Arabs had at first modified the strict provision of the law by allowing Zoroastrians to be considered "people of the Book"--later this leniency was reversed. In India, too, the law was not strictly applied. Mass slaughter of an entire intransigeant population, including the peasantry, was impracticable if the invador meant to live in the conquered country. The Muslims, therefore, in many cases permitted the Hindus to retain both their religion and their life if they would submit to the poll tax. There was no logical and complete adherence to this milder policy, either at the beginning or later, but it was as usual in practice as was the sterner.

The next Muslim invasions began in 1000 A.D., when Sultan Mahmud of Ghazni (in eastern Afghanistan) commenced a series of forays into India to plunder, destroy, and kill. He made seventeen such expeditions between 1000 and 1027, and went as far east as Kanauj and Mathura in the United Provinces and as far south as Somnath in the peninsula of Kathiawar. His raids were among the most destructive ever experienced by India, for they combined spoliation with the most intense religious fanaticism.

Succeeding centuries were marked by irruptions of Turks, Afghans, and Mughuls, who had been converted to Islam before they

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reached the borders of India. The storm they brought did not subside until the great Emperor Akbar (1556-1605) tried to establish religious peace in his empire by tolerating all the old religions and setting himself up as the head of a new. His son Jahangir (1605-1627) and grandson Shahjahan (1628-1658) did not seriously revive the war of faiths, but his great-grandson Aurangzib (1658-1707) did. Aurangzib's reign is still excoriated by Hindus, while his great opponent, the Maratha chieftain Shivaji, is their national hero.

The successors of the Mughuls in the Punjab were the Sikhs (see paragraph 24), whose fortunes were varied until Ranjit Singh (died 1839) established an empire, covering most of the Punjab, the administered area of the North-West Frontier Province (see below), and parts of the present Jamru and Kashmir state.

Sind and the Punjab (with Kashmir) were the most recent large territorial acquisitions of the British in India. Sind became of acute interest to the British when Russia revealed an eastward policy in her wars with Persia (1811, 1826). The British feared for India, and although Afghanistan, the Punjab, and Sind lay between Russia and the territory which they then held, they felt that the advance should be stopped at the Russo-Afghan frontier. They therefore adopted an aggressive policy to meet the Russian advance. The routes into Afghanistan were two: one through the Punjab to Peshawar and Kabul, the other by the River Indus through Sind to Quetta, and thence to Kandahar and Ghazni. Sind and the Punjab were fated to be annexed because of their geographical location.

Sind fell first. It had been divided in several parts and was governed by Amirs (or Mirs), none of whom had any real power. They had treaty rights with the British, made before there was fear of Russia, but these rights they were compelled to yield, permitting the

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British forces to pass through on their way to fight the disastrous first Afghanistan War (1839-42). Shortly after the conclusion of the war, the Governor General, Lord Ellenborough, found reason to invade Sind. Again treaties were violated, and Sir Charles Napier was sent with an army to take the province. He was quickly successful, but with full awareness of the government's questionable methods, and he revealed the prickings of his conscience in his punning Latin dispatch when Sind was finally taken: "peccavi."

Within a few years' time after Sind fell, the Punjab fell too. Ranjit Singh, "Lion of the Punjab," had built an extensive Sikh empire, but when he died in 1839, he left no successor who could hold the territories. War broke out with the British on December 13, 1845, and ended with the battle of Sobraon on February 10, 1846, when the Sikh power was broken. The Punjab itself was converted into a British possession. The Sikhs never held a grudge against the British for the destruction of their kingdom. When the Sepoy Mutiny broke out in 1857, the Sikh soldiers remained loyal and helped crush the rebels. Their motive, however, was not so much love of the British as dislike of the Muslims and the old Mughul dynasty, which the Mutiny aimed to restore.

The territory now known as the State of Jammu and Kashmir, though feudatory to the Sikhs in 1846, was not annexed at that time. It was left "in independent possession" of its ruler, Gulab Singh, as a reward for his helpful attitude toward the British, and the fiction of independence was not finally challenged until the '80's when Russia was again suspected of designs upon India. At that time, on the death of the Maharaja (1884), the new ruler was compelled to accept a resident. In 1889 the Maharaja, suspected of Russian intrigue, was made to resign, and the government of India formally "accepted the resignation." Some years later he was allowed to resume his position.

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When Sind and the Punjab were acquired by the British, the frontier problem first arose. Control of the border was necessary to India for two reasons: first, to prevent depredations of marauders into India itself; second, to block Russian advance towards India. The frontier problem is that of two different regions, the Baluchistan border, which covers the approaches from Persia, including the route by Kandahar in southern Afghanistan, and the Punjab border, through which passes lead from Kabul and by way of Kabul from Central Asia.

The peoples, languages, and social customs of the Sind and Punjab borderlands are divided with equal neatness, and the problem has been handled differently in each region. Sind, after its annexation, was governed by military officers, with an army at hand, organized in mobile forces ready to strike quickly wherever needed. The population was disarmed. Treaties with the Khan of Kalat in 1854 and 1876 gave the British a virtual protectorate over Baluchistan. By their terms, in 1876, when the Amir of Afghanistan was inclining toward Russia, the British took possession of Quetta. In so doing, they got control of the Bolan and Khojak passes, dominated Kandahar, and acquired a flanking position against Kabul. To control the Baluchistan tribes, the British have followed a policy inaugurated by Sir Robert Sandeman and adopted by the Indian government in 1871. Briefly, it is a policy of friendly and conciliatory intervention. When an offense occurs against border tranquillity, the individual offender is held responsible rather than his tribe, as is the case along the northern frontier.

The region now known as the North-West Frontier Province was acquired when the Sikhs were conquered and was administered under civil authority from the time of annexation. The area was not constituted a province until 1901, and its status as a Governor's (rather than a

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Chief Commissioner's) province dates only from the 1935 constitution.

The present line of demarcation between Indian and Afghan responsibility, which is west of the boundary of the North-West Frontier Province, was fixed by Sir Mortimer Durand and the Amir of Afghanistan in 1893. The British do not actually administer the territory between their border and the Durand line but leave it in tribal control, supervising it with forces stationed at Peshawar and other important bases. In the tribal areas they maintain local levies of police or militia (see paragraph 26), whose pay helps to mitigate the economic needs of the community and is as influential in preventing disorder as are their arms. When an offense is committed, the administration holds the whole tribe responsible--a successful method since it conforms to local customary law.

The Durand line is strictly one of administrative influence, not of military strategy. The Indian government has been harassed since the time of the First Afghan War by adherents to two opposing schools of thought concerning the defense of the northwest frontier. One school advocates "the close border," or stationary border and has argued that the line should be kept in India proper. Its most extreme advocates have urged that the Indus River be the military frontier. Usually the close border advocates have wanted to maintain the old Sikh boundary, which roughly corresponds with the present administrative border. The other school favors a "forward policy," counselling that the British should push their frontier westward to the Durand line or beyond.

A third view is that of many military authorities today who think that a "scientific" line should run through Kandahar, Ghazni, and Kabul in Afghanistan. This seems also to have been the opinion of the Maurya dynasty in the 4th and 3rd centuries B.C. and of the Mughul emperor Akbar in the 16th century A.D. It has nearly always been true

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throughout history that invaders who pushed through Afghanistan into the Khybor pass and the Kurram valley were able to continue into the Punjab. Either invaders were stopped before they could overrun Afghanistan or they were stopped, if stopped at all, much farther to the southeast, often near Delhi.

At this time the whole northwestern section of India has a precise military significance. It is to be viewed as an operating base for possible contact of United Nations forces with the Germans. The border tribes, always ready for disorder, need more than ordinary observation, for any German successes in the Near East will make them more unstable than ever. The perennial problem of the frontier is, therefore, intensified. Once again India's fate may be determined by the conduct of a campaign fought in Afghanistan.

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16. Population.

The area included in this survey, the valley of the Indus and its tributaries, has a population of 49,804,000--more than there are in all the United Kingdom. The Punjab is the most densely settled region with an average of 286 people to the square mile , and is, moreover, one of the most rapidly growing parts of India. In the ten years between 1931 and 1941 its population increased by more than a fifth. The North-West Frontier Province, although not so densely settled, grew even more rapidly in that decade, adding over one-fourth to its numbers--the highest rate of increase for any province in India. This tremendous growth is largely the result of great irrigation projects which have transformed barren deserts into fertile farmlands.

In contrast to these provinces, Baluchistan has a density of only 9 persons per square mile and showed only a mere 8 percent increase between 1931 and 1941, while the Baluchistan States are the most sparsely populated parts in all India with an average density of 4 per square mile. They were the only sections of the land to have a decrease in population during the census decade, the sizeable loss of 12 percent.

The 1931 figures for men of military age give a total of nearly eight million men between the ages of 20 and 40 for the entire northwest region. It may be assumed that there are now between nine and ten million men of military age in the region. Of these, perhaps half a million are now serving in the army. It is a fair estimate that one man in twenty from this area is in uniform. It must be noted, however, that the region includes large groups, such as certain of the tribes, from whom no men at all are recruited. Even so, the recruiting potentialities of the Indus region--the traditional reservoir of military manpower--seem to be far from exhausted.

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In this area as elsewhere, an extraordinary proportion of the population is under the age of 15. Close to half the total population would be classed as children in western countries.

There are few large cities: Lahore with over half a million is largest. The impotus given to the growth of the port of Karachi by war shipping has probably increased its population beyond the 360,000 recorded in 1941.

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Population of Northwest India - 1941

Region	Persons (in thousands)	Area (Sq. miles)	Density	% of increase over 1931	Rate (%) of literacy
Governor's Provinces					
1. Punjab	28,419	99,200	286	20.4	12.9
2. North-West Frontier	3,038	13,518	225	25.2	7.7
3. Sind	4,537	46,378	98	16.7	10.4
Commissioner's Provinces					
4. Baluchistan	502	54,228	9	8.2	10.4
Indian States					
5. Kashmir	4,021	84,516	48	10.3	6.6
6. North-West Frontier Province (Agencies and Tribal areas)	2,378	22,838	104	5.3	.8
7. Punjab States and Hill States	6,553	48,262	136	15.9	6.3
8. Baluchistan States	356	80,410	4	-12.1 (decrease)	2.5
Total	49,804	368,940			

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1931 Population of Cities.

Town	State or Province	Population
1. Lahore	Punjab	429,747 (*672,000)
2. Amritsar	Punjab	264,840 (*391,000)
3. Karachi	Sind	263,565 (*360,000)
4. Srinagar	Kashmir	173,573
5. Peshawar	N.W.F.P.	121,866 (*174,000)
6. Multan	Punjab	119,457
7. Rawalpindi	Punjab	119,284 (*181,184)
8. Sialkot	Punjab	100,973
9. Hyderabad	Sind	96,021
10. Jullunder	Punjab	89,030 (*135,330)
11. Ambala	Punjab	86,592
12. Ferozepur	Punjab	64,634
13. Quetta	Baluchistan	60,272
14. Gujranwala	Punjab	58,716
15. Patiala	Punjab	55,129

*Provisional figure for 1941, released by Census Office for a few cities.

Men of Military Age--1931

	20-25	25-30	30-35	35-40	1941 population increase over 1931 (%)
Punjab	1,438,529	1,266,773	1,148,899	887,353	20.4
North-West Frontier Province	131,826	127,227	113,500	79,481	25.6
Baluchistan and Baluchistan States	15,008	13,388	10,612	5,837	
Kashmir	182,675	167,877	156,681	120,001	10.3
NWFP Agencies and Tribal Tracts (Estimate)	121,280	117,049	104,420	73,123	5.3
Total	1,889,318	1,692,314	1,534,112	1,165,795	

	20-30	30-40
Punjab States and Hill States	510,882	392,859
Sind	427,511	347,829

Total Men of Military Age (20-40) 7,960,620

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17. Ethnic and Social Groups.

The people of the Indus area differ somewhat in physique from Indians to the south and east of them, since they are generally taller, fairer, and have heavier skeletal structure. Within the area stature and physique depend to a large extent on the nature of the food supply. In those parts where there is an adequate wheat and vegetable diet, the people are strong and sturdy. In the regions where there is only a meagre rice ration, the people are correspondingly scrawny and small.

Social groupings vary so greatly among the several states and provinces that the ethnic divisions of each must be discussed separately. Caste is important only in the eastern Punjab and in parts of Kashmir. Elsewhere in the region, social organization is determined by territorial and tribal criteria rather than by those of the caste system.

In what follows here, the population figures are from the 1931 Census. The general increase for the Punjab in the period 1931-41 was 20 percent. Groups are ranked according to numerical strength.

The Punjab

Jat (6,070,000). The Jat is in every respect the most important of Punjab peoples, accounting for more than one-fifth (21 percent) of the total population, and cultivating a large share of the best lands. In religion the Jat may be Muslim, Sikh, or Hindu.

The Jat is considered by many British officials to be the finest type of cultivator, "strong and sturdy, hardworking and brave, a fine soldier and an excellent farmer, but slow-witted and grasping." Jats were among the first to use the newly opened canal

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lands. They are ready to venture abroad both in industry and in the army, but love the land and sooner or later return to it. The Jat is fond of the bottle and can be difficult to handle when tight. Generally, however, he is reasonable and manageable, though reputed to be the most independent and self-willed of all Punjab peoples. Once the Jat gets a notion into his head, it is difficult to dislodge.

The Jat is a farmer, and a good one. He knows his land, his crops, his cattle, and works hard in sustaining all three. Every member of the family, from grandmother to youngster, shares in the field work. The home of the Hindu Jat is in the eastern Punjab, especially in the districts of Rohtak, Hissar, and Karnal. Hindu Jats have been on the decrease for a good many years, principally because of their rapid conversion to Sikhism. Jats consider it easier to get into the army if they enroll as Sikhs, and Sikh proselytizing has been successful for other reasons. There were 992,309 Hindu Jats in 1931.

The Sikh Jats (2,133,152) are the backbone of the Sikh community. They are found in the central Punjab largely, in such Sikh districts as Lyallpur and Nabha. In caste the Jats are generally below the Rajputs, but this is not true of the Sikh Jat of the Central Punjab, who recognizes no superior among cultivators.

The Muslim Jats are the most numerous of all the class, numbering 2,941,395. Their home is the western Punjab; there they are subdivided into a great number of tribelets, each locality having its own particular variety of Jat.

A few village proverbs will reflect the common reputation of the Jat. "A Jat, a Bhat, a caterpillar, and a widow woman. These four are best hungry. If they eat their fill they do harm." "The

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Jat stood on his corn heap and said to the King's elephant-drivers, 'Will you sell those little donkeys?'".

As a whole the Jats are of the stuff that fine soldiers are made of, though perhaps a little slow and lacking in dash and initiative.

Rajput (2,352,000). The term Rajput, meaning son of a Raja, includes a number of diverse peoples who are spread over northern India from the United Provinces to the Indus. Hindu Rajputs are usually of high caste. Some of them, the ruling families in certain native states, such as Kashmir, claim the bluest blood in the land, modestly tracing their descent from the god Rama or from the sun or the moon.

The Rajput is generally a landowner. If he farms the land himself, the chances are that he does a poor job of it. Rajputs have a lot of pride and often consider the humble task of ploughing beneath their dignity. So hired labor or tenant farmers work his land while the Rajput himself tries to get rid of the time on his hands. His wife does relatively little in the house and nothing outside to help her husband. In many parts of the Punjab plains, Rajputs are cattle stealers by ancestral profession, "but they exercise their calling in a gentlemanly way, and there is certainly honor among Rajput thieves." One British writer characterized the Rajput in these words: "His house is pretentious, but badly kept. He dispenses a rude hospitality, and indulges in foolish expenditure on the occasion of marriages and deaths, which often drives him into the hands of the money lender. At the same time his dignity of manner, his courtliness of address, and his bonhomie make him a pleasant companion and a favorite with the British officer." The

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Rajput spends money unproductively, sometimes harmfully, and as a result he is heavily in debt. So deeply is he involved that in some sections he is beginning to lose his lands to more industrious classes.

Rajputs are most highly concentrated in the northeastern corner of the province, and in the Rawalpindi district. Rajputs, like Jats, may be either Muslim, Sikh, or Hindu. The Census of 1931 gave the following distribution:

Total Rajputs (including the allied castes of Dhund and Gakkhar)	2,791,560
Hindu Rajputs	1,011,881
Sikh Rajputs	50,852
Muslim Rajputs	1,721,354

There has been a continuous increase among Rajputs because people of other castes, not quite so elevated as they, claim Rajput status and succeed in maintaining this claim. In some localitites the line that separates Rajputs from Jats is very vague. Rajputs occasionally take Jat wives, but they never give their daughters to Jat husbands. Rajputs practise hypergamy, that is, they may not marry their women to men who are lower on the social scale than they are, and every Rajput father tries to marry his daughter off to a man of higher caste than himself.

Arain (1,331,000). Largely Muslims, found throughout the province. In the West Punjab they are little better than menials. They are, however, among the most skilful and industrious of agriculturists and are especially successful as market gardeners. The Arain is accustomed to hard and heavy work and carries on intensive cultivation, producing more to the acre than any other class. He is frugal, selling the best foods and keeping the poorest for his own needs. His physique is less sturdy than that of the Jats, and "his

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mind is as narrow as the plot he cultivates." He does not have much ability in business, shows little enterprise beyond his gardening, and is highly susceptible to the ways of those among whom he lives--a fact which accounts for his debts in some parts of the province where the higher castes are especially extravagant.

Chamar (1,219,000). The tanners and leather workers of northern India. In the western Punjab, Muslim Chamars are called Mochi. In the east of the Punjab the Chamar is more than a leather worker. He is also the general coolie and field laborer of the village, who does any tough or dirty job that no one else will do. Chamars make and mend shoes, fashion thongs for the cart, and do other leather work. They also do much of the work in the fields as village menials and receive in return a share of the produce. Some, in the south and southeast of the province, are weavers.

Chamars are very low caste, though they consider themselves above certain other groups, such as the Chuhras. Many Chamars now call themselves Adi-Dharmi, a term which means roughly "those of the old dispensation." Some have become Sikhs. In 1931 the following return was made by this caste:

Hindu	705,189
Sikh	225,833
Adi-Dharmi	256,349

Brahman (1,059,000). In the Hindu parts of the Punjab, the position of Brahmans is the same as it is in other parts of India. However, only some 12 percent of Brahman workers gain their livelihood as priests; 32 percent are agricultural workers, 14 percent are artisans, while the rest are variously engaged in trade and the professions, beg, or live on their income. Brahmans are rarely found in the north and

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southwest of the province, being most densely concentrated in the northeast and east.

The general weakening of orthodox Hinduism in this area is reflected by the vagaries of custom among the Brahmans. Sir Denzil Ibbetson recorded in the Census of 1883 that Punjabi Brahmans included a large group of Hill Brahmans who eat meat, some who are Sikhs, others who are returned as Musalman Brahmans and receive oblations in the name of Hindu gods from Hindus and in the name of Allah from Moslems.

Arora (776,000). An enterprising Hindu caste of traders, found mostly in the southwestern parts of the province. The Arora is not only a trader but is glad to turn his hand to anything. He is an admirable farmer; a large number of the cultivators on the lower Chenab belong to this caste. In the Western Punjab, Aroras may sew clothes, weave matting and baskets, work in brass, copper, and gold. In Bahawalpur they have the whole of the trade, selling everything from shoes to mortgages. Aroras who are of the Sikh religion numbered 114,329 in 1931.

Gujjar (696,000). A pastoral people, largely engaged in raising cattle and buffaloes. They are chiefly located in and around the Gujrat district which is named after them. Their social standing is about the same as that of the Jats, but they are not as good farmers. They have a reputation for being cattle thieves of a particularly ornery kind. A countryman once explained the difference between a Rajput and a Gujjar cattle thief in these words, "The Rajput will steal your buffalo. But he will not send his father to say he knows where it is, and you will get it back for

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Rs. 20, and then keep the buffalo and the twenty rupees as well. The Gujjar will." Most Gujjars are Muslim (521,547); Hindu Gujjars totalled 170,349 in 1931.

Chuhra (681,000). The caste of sweepers and scavengers, lowest in the social scale. Those of the caste who have become converted to Sikhism sometimes go by the name Mazbi or Mazhabi; those who embrace Islam may be known as Musalli. Recently a number of Chuhras have come to call themselves Ad-Dharm (as many Chamars have also), a term which they think has fewer invidious connotations than their former name. The 1931 Census showed the following distribution.

Hindu	368,224
Sikh	169,247
Ad-Dharmi	85,548
Muslim (including Musalli)	434,644
Christian	34,996
Total Chuhra and Musalli	1,093,659

Julaha (672,000). Weavers, largely Muslim. Low caste but higher than the Chamar or Chuhra. Julahas are artisans rather than menials, as is evidenced by the fact that they are paid by the piece and not in customary dues. Julahas who live in towns are said to be one of the most turbulent of urban communities.

Tarkhan (654,000). Low caste carpenters who are village menials. About half are Muslims, one-fourth are Hindu, and another fourth are Sikh. The Lohars (33,910) are a related caste of blacksmiths, somewhat below the Tarkhan in the social scale.

Biloch or Baloch (625,000). Agriculturalists and camel drivers whose affinities lie in Baluchistan. Found largely in the extreme

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western districts of Dera Ghazi Khan and Muzzafargarh.

Kumhar (620,000). Potters and brick makers. The functions of this caste also include the carrying of grain, for which purpose the Kumhar keeps donkeys. His social standing is low, below that of the Lohar and not much above the Chamar.

Awan (539,000). Muslim farmers of the Salt Range.

Khatri (516,000). One of the most important Hindu castes of the area. Trade is their main occupation, but since they are relatively literate they carry on much of the civil administration. Not essentially a military people, but have rendered good service as soldiers. The founders of the Sikh religion were Khatris who often act as priests for the Sikhs, but very few have become Sikhs.

Mochi (473,000). The Muslim equivalent of Chamar.

Sheikh (415,000). Muslim farmers.

Mussali (412,000). The Muslim Chuhra of the Western Punjab.

Nai (381,000). Barbers who occupy quite a respectable social position, as compared with the low status of the occupation elsewhere in India. The Census of 1931 reports that an association composed of Hindu, Sikh, and Muslim Nais contended that "...Nai was an occupational term and that Nais of different localities and different religions belonged to various castes, most of them being Brahmans, Rajputs, or Jats."

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Aggarwal (379,000). Hindu traders.

Jhiwar (370,000). The general carrier, water man, fisherman, and basket maker. Hindu Jhiwars are sometimes known by the name Kahar. A majority of Jhiwars are Muslim.

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North-West Frontier

West of the Indus, from Baluchistan to Chitral, live the tribes of the Frontier. The tribesmen number about three million, and are collectively known as Pathans. The term means one who speaks Pashtu or Pakhtu; the tribes themselves have separate names such as Yusufzai, Mahsud, Wazir.

Each tribe has its own territory and is supposed to be descended from a common ancestor. Within a tribe there are generally several subtribes, and within the subtribe there are a number of clans based on blood relationship.

Pathans from the "administered" districts are often industrious and enterprising farmers. They emigrate to all parts of India as traders, money lenders, factory workers, and mechanics. Those from the more isolated mountain country, however, rarely leave the tribal lands.

The northernmost part of the North-West Frontier Province is known as the Malakand Agency. It includes the states of Dir, Bajaur, Swat, and Chitral--all of the tribal hinterland north of Peshawar to the Pamirs, between Afghanistan and Kashmir.

The descriptions which follow are arranged geographically, following the locale of the tribes from north to south:

Chitrali. The 80,000 inhabitants of the barren state of Chitral make a precarious living from their rocky fields, which cling to hill escarpments. Absolute ruler of the state is the Mehtar of Chitral, whose lands adjoin the Afghanistan Pamirs and so are not far removed from Russian territory. The people are described as listless and unwarlike. They are mostly Sunni Muslims. A few belong to the sect headed by the Agha Khan.

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Yusufzai. These tribesmen occupy most of the Peshawar valley and the state of Swat; some live in Bajaur and Buner. This country includes the Swat and Panjkora Rivers which, with their affluents, form a series of more or less open valleys, in which communication is comparatively easy. Land here is more readily available and life less hard than, for example, in the barren Mohmand Hills or in Tirah. In most of this country a kind of feudalism prevails which enables the Khans or Chiefs to exercise some slight control over several subtribes.

The state or Khanate of Dir has an area of between four and five thousand square miles. Its ruler, the Nawab of Dir, heads a confederacy of Yusufzai clans; of these the most important is the Painda Khel, to which he himself belongs. The Nawab's authority depends to a great extent on the loyalty of his clan; it has in fact been described as the Achilles heel of his administration. He is not popular with his people and is on unfriendly terms with the Wali of Swat, his neighbor. The road to Chitral passes through the state and the Nawab is subsidized to protect it.

The states of Swat and Buner are ruled by the Wali of Swat, who has established his authority over the Yusufzai of these regions in the past twenty years.

Adjoining the territory of the Wali of Swat on the east is the country of the Black Mountain tribes. The Black Mountain, so called from the dark forests of fir that cover its slopes, is on the east side of the Indus. The western slopes of the mountain are occupied by Yusufzai. On the eastern side live the Swati who, it is to be noted, do not now live in Swat, although they once did, before they were driven east by the Yusufzai. The Swati have been described as bigoted Sunnis, untrustworthy, eternally feuding with one another.

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Yusufzai are recruited for the Indian Army. A pamphlet issued to students at the Quetta Staff College describes the Yusufzai as cheerful and fond of talking, a fine soldier if kept in his place. He considers himself superior to his neighbors and is strongly sensitive to the social standing of his superiors. The Yusufzai are extremely proud of their lineage, and often boast of their descent from conquering leaders. They are frugal and abstemious, yet extremely hospitable, even the smallest village possessing its hujra or guest house. Muslim priests and religious fanatics have a good deal of influence, and most of the disturbances in this area are said to have been started by them.

Bajaur. This state, immediately to the south of Dir, includes a number of different tribes, the most important of which are the Mamand, Salarzai, and Utman Khel. Several minor chiefs are constantly struggling among themselves for the hegemony of Bajaur and the stronger tribes ally themselves with one Khan or another from time to time as best suits their interests. Bajaur is a center of intrigue and propaganda, a happy hunting ground for the political mullah. British political authorities exercise practically no control there. The Utman Khel are now being recruited into the army; they are inducted as Yusufzai.

Mohmand. Like several other frontier tribes, the Mohmands are to be found both in Afghanistan and in British territory. They live on both sides of the border in the vicinity of Peshawar. Their total fighting strength is 15,000; about 4,000 fighting men are from the Peshawar district, where they are mostly tenant farmers on the lands of the Khans. The "lower" Mohmands--those who live in British

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territory--are known as the "assured clans" by reason of the promise of the Indian government that they would not lose by being separated from their fellow tribesmen in Afghanistan when the boundary was drawn in 1894. They receive allowances and are entitled to British protection.

The Mohmand Hills are wild, rugged, and desolate. Water is scarce; cultivation is difficult and not very rewarding. The tribesmen, especially those on the Afghan side, are often tempted to recoup their fortunes by forays and looting. Afghan Mohmands are always spoiling for a fight and whenever the British Army has marched into Mohmand country, the Afghan Mohmands have always joined up with their tribesmen who live in British territory. The British have a special grudge against them because the Upper Mohmands can bolt back into Afghanistan whenever the going gets tough, and there the British cannot pursue them. They are reputed to be fierce, treacherous, and cruel. The cis-frontier Mohmands, those in British territory, have not been recruited for the Indian Army to any great extent. Their affiliations with Afghanistan make their loyalty somewhat dubious.

Afridi. The Afridis occupy Tirah, the huge block of mountainous territory just south of the Khyber pass. They are hired to protect the Khyber roads and are paid allowances in lieu of their claim to levy tolls on merchandise taken through the pass.

The Afridis of Tirah long held the center of the stage in the drama of frontier politics. Their importance derives from their possession of the vital Khyber pass, their fighting strength, and the inaccessibility of their country. Most of the Tirah is snow-bound in winter; the tribesmen descend in large numbers into the

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lower valleys to find grazing and employment.

There are eight principal sub-tribes of Afridis with a total fighting strength variously estimated at 40,000 or 50,000. Military service was denied to them for a time, because some of them had not been reliable soldiers. Among other things, a good many Afridis deserted during World War I. Their enlistment is now recommended and they are being heavily recruited. The Afridi soldier is described as being of medium height, wiry and strong, an excellent soldier if properly handled, though he has little respect for tribal or civil authority.

Sir Richard Warburton, for eighteen years warden of the Khyber and himself of Afghan extraction, said that the Afridi is forced from his earliest childhood to look upon his nearest relative as his deadliest enemy. Distrust of all mankind is, therefore, almost a religion to the Afridi. Once this distrust is removed, he is capable of the greatest devotion and may turn out to be your staunchest friend. But treat him unfairly or abuse him, interfere with his customs or his women, and he will cut your throat without the slightest compunction. The Afridi, generally hard-headed and possessed of ample common sense, is rarely swayed by religious fanaticism. But much of the trouble between the British and the Afridi has been increased by the fanatical priest.

Orakzai. In the southern part of the Tirah, south of the Afridi, live the Orakzai, a great tribe whose fighting men number about 30,000. They carry on long and bloody feuds among themselves, but as soldiers they are trustworthy and quiet. They are now being strongly enlisted.

Most of the tribe has been loyal to the government since

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they were heavily defeated in 1897. When the Tirah was seething with unrest in 1930 the Orakzai refused to join the Afridi in the campaign against the government.

The Orakzai, especially the big Mamuzai clan, are more enterprising than the Afridis; thousands of them are working in Bombay in the mills and as lascars in British ships.

Bangash. The fighting strength of this tribe is put at 6,000. They live in the northern part of the Kohat district and also in the Kurram district. All except one village are in administered territory where the British have direct control. They make quiet and well disciplined soldiers in the Indian Army, since they are better educated than most Pathans.

Khatak. A great tribe, whose territory is within the settled, or administered, districts. It is estimated that this tribe can muster 32,000 able-bodied men, of whom 12,000 are in the Peshawar valley; the rest are in the southern part of the Kohat district. Their lands extend along the Indus for about a hundred miles. Sir William Barton, who has spent many years of service on the Frontier, has said that the Khataks are one of the best elements in the Indian army. Their loyalty to the British flag has been proved in many a tight corner. The Khatak soldier is described as of good physique and cheery disposition, justly renowned for bravery. They are heavily recruited.

Turi. The Turi live in the fertile Kurram valley, which juts into Afghanistan. The Turi, says one British authority, "can muster 6,000 men, one and all ready to fight for the British raj but--not outside the valley." They belong to the Shiah division of

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Islam and have had to fight for their existence against their Sunni neighbors. Most tribesmen belong to the Sunni division; those few who are Shiah generally are ardent supporters of the British since they feel that the government is a bulwark protecting them from any hostile intent on the part of their neighbors. Thus the Susinin, Shiahs of the Bangash tribe, are described as "intensely pro-government." Several Orakzai clans, as the Bar Muhammad Khel, are also Shiah.

The Kurram valley is of considerable strategic importance, although it is not a main route between Kabul and India. A comparatively small force here can hold against an attack from the west, while the valley also affords passage to the Orakzai Tirah.

Wazir. This tribe occupies the Afghan borderland called Waziristan after it. The main Wazir tribe is the Darwesh Khel which has two principal divisions, the Utmanzai, and the Ahmadzai. The Darwesh Khel can muster 30,000 men, of whom about 15,000 have modern rifles. Every man is an adept at guerrilla warfare. Moreover, several sections of the tribe have settlements in Afghanistan, which fact makes it possible for them to get supplies from there and to seek refuge across the border. Most Wazirs are nomads and move up to the high ranges in summer to graze their herds.

The Wazirs have been among the most turbulent of the frontier tribes. There have been seventeen military expeditions into their country in the last hundred years, the most recent having occurred in 1939. British sources describe the Wazirs as cruel, ragged, dirty, treacherous. This description is similar to that given by our military men a century ago concerning the Sioux, Apache, or other marauding tribes. Wazirs are not enlisted.

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Mahsud. Mahsud territory is surrounded on three sides by that of the Wazirs, and relations between the tribes are not always friendly. Their country has few resources and is far from self-supporting. Official Indian army sources describe them as having soldierly qualities and great stamina, but they are enlisted only to a small extent since Mahsud recruits have not always made successful soldiers. They have some 20,000 fighting men.

Bhittani. This tribe of 6,000 fighting men occupies the rough hill country between the Mahsuds and the administered districts. They are not enlisted.

All told, there are believed to be some 400,000 fighting men (as of 1939) in the tribal territory of the North-West Frontier Province. Of these, perhaps 175,000 are armed with modern rifles, and another 75,000 have rifles of one kind or another. The summary below is based on information of Sir William Barton.

Tribe	District	Pass Controlled	Fighting Strength
1. Yusufzai	Bajaur, Dir, Swat, Buner	Malakand	170,000
2. Mohmand	Intervening area south to Kabul river	--	15,000
3. Afridi	Northern Tirah	Khyber	50,000
4. Turi	Upper Kurram Valley	Kurram	6,000
5. Orakzai	Souther Tirah	--	30,000
6. Bangash.	Lower Kurram, Northern Kohat in settled area		
7. Khatak	Southern Kohat in settled area	--	32,000

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8.	Darwesh Khel (Wazir)	Northern and Western Waziristan	Tochi	30,000
9.	Mahsud	Central and South Central Waziristan	Gomal	20,000
10.	Bhittani	East Central and South-eastern Waziristan	--	6,000
				365,000

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Glossary of Vernacular Terms Common in North-West Frontier Provinces

Barampta	Reprisals by seizure of property or members of an offending tribe
Bandish	Blockade
Burqa	A white enveloping garment worn by pardah women
Badragga	Safe conduct: escort
Firingee	European
Hijrat	Migration of Moslems from a Kafir country to a kingdom of Islam
Hamsayah	(Living in the same shade.) Client; dependent of a border Khan or Chief
Jihad	Holy War
Jezail	Old-fashioned muzzle-loading musket
Jirgah	Tribal council or jury
Kashar	Junior tribesmen
Khilafat or Caliphate	Religious leadership of Islam. The Sultan of Turkey was regarded as the religious leader of the Moslem world until the abolition of the Khilafat by the Turkish dictator, Kemal Ataturk
Lashkar	Tribal force
Mujahidin	Fighters in a Holy War
Mullah	Tribal Moslem priest
Malik	Tribal headman
Pakhtunwali	Code of law and customs of the Pathan
Shiah	A Moslem sect who regard Ali, son-in-law of the Prophet, as his true successor (Khalifa) rejecting the first two Khalifs
Talib-ul-ilm	Seeker after knowledge. Moslem theological students attached to the mosques of religiou leaders
Tangi	A gorge or defile
Yagistan	"Independent" tribal territory

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Kashmir

The more densely populated sections of Kashmir, the fertile valleys of the southwest corner, are inhabited by groups very much like those in the adjoining regions of the Punjab. The bulk of this population is Muslim, comprising hundreds of villages of farming folk. In the hills of Jammu, bordering on the Punjab, are the Dogras who resemble the Rajputs of the plains below them. A good many of the farmers in the Jammu hills are Brahmans. Most of the Hindu population of Kashmir proper is located in the towns and cities.

The far northern reaches of Kashmir have only a few habitable valleys, and these are held by the mountain tribes of Hunza and Nagar. The people of both districts are Muslims, who subsist on a diet of apricots and grain. They are numerically insignificant and important only in that they control the tortuous passes which thread through their country on up into Central Asia.

The wild, high, treeless plateaus and peaks that cover all the northeast and east of Kashmir support but few people. The Baltis of Baltistan have mongoloid features and follow the Tibetan fashion in many of their ways. Baltistan, indeed, is known as "Little Tibet." The Baltis are now largely Muslim. The district of Ladakh, farther up the course of the Indus and nearer Tibet proper, is even more akin to Tibet culturally. The frequency of Buddhist monasteries in Ladakh, as in Tibet, indicates the fervent Buddhism of its population. Both Balti and Ladakhi are too isolated to be of much consequence, save insofar as their territory is traversed by the all-but-impassable land route and the difficult air route from India to China via Tibet.

The main social groups of Kashmir are:
(Figures from the 1931 Census)

Bafinda (33,872). Weavers, largely in Jammu.

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Balti (47,326). Mostly pastoral folk of the valley of the Indus in the neighborhood of Skardu.

Brahman. The total Brahman population of Kashmir is 265,252. Of these 63,088 are Kashmiri Pandits, a highly respected group, whose members are often well-educated and capable public servants. Nehru belongs to a family of this caste which migrated from Kashmir two centuries ago, and the Kashmiri Pandit stock has produced several other nationalist leaders. Brahmans of the Dogra hills are predominantly farmers.

Gujjar (402,781). Herdsmen similar to those of the same name in the Punjab.

Kashmiri Muslim (1,352,822). This term encompasses a great many subgroups, most of whom are farmers.

Lohar. The village mechanic. Those of the caste who are Muslim are called Lohra.

Mahajan (21,113). Money lenders and traders.

Rajputs. Hindu Rajputs number 158,457; Muslim Rajputs 195,449. Both are also known as Dogra if they come from the Dogra Hills.

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Baluchistan

The main social groupings of the province are the Pathan, Baloch (or Biloch), and Brahui. Each speaks a different language, though all are Muslim and have much the same customs, since they are organized in tribes which usually have a multitude of subtribes and clans.

Pathan. One-fifth of the total population of Baluchistan is Pathan. They occupy the northern part of the province and are closely akin to their Pathan neighbors of the North-West Frontier Province. The Baluchistan Pathans move down from their highland homes in the autumn to graze their flocks and take part in the caravan trade. Some wander into Sind and the Punjab in search of work; a few go as far as Afghanistan and Iran. They return to their mountain lands in the spring. The principal tribes of Baluchistan Pathans are Tarin, Kakar, Pani, Miani, Shirani, and Kasi.

Brahui. Located in the eastern part of the province, the Brahui is the dominant inhabitant of the state of Kalat. The tribe is relatively small (152,588 in 1931) and of meagre influence. The Brahui stirs scientific interest because he speaks a Dravidian language in almost the last part of India where one would expect to hear a Dravidian language spoken--the extreme northwest.

Of the Brahui country and Baluchistan generally, Sir Denys Bray, the leading authority, has this to say: "No province of India can show so vast a range of climate. The winter cold of the uplands baffles description...As for the midsummer heat of the Kachhi plain, one can only fall back on the local proverb--'Oh Creator of Sibi and Dhadar! Why trouble to create hell?'--to depict that burning fiery furnace. The sun beats fiercely even above the passes: I

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used to meet tribesmen on the Nushki trade route loud in their praises of the telegraph; it was not the speedy dispatch of messages that appealed to them--that those occasional breakers of the King's peace sometimes found a nuisance; it was the grateful shade of the telegraph poles all along the road. On first acquaintance a newcomer is apt to sum up the Brahui country, and Baluchistan generally, as a barren and unpeopled vastness. Yet among those who stay long enough for first impressions to fade, there are few who do not fall under the spell of those wild hills and their wild inhabitants."

There are some thirty Brahui tribes, of whom eight are supposed to be true Brahuis and the others groups which have at one time or another allied themselves to the Brahui confederacy. But it is extremely difficult to say just what constitutes a tribe. A clan will split off and set itself up as a tribe; some clans claim membership in two tribes.

The Brahui have undergone a steady decline in numbers. Many have come to call themselves Biloch, a term which carries somewhat higher social status. Moreover, the Brahui is always on the move. Most of them are nomads or semi-nomads, who are forced to wander about in search of grazing for their herds and flocks. Those who visit Sind in the winter tend to stay there. In recent years many Brahuis have settled in the newly-irrigated lands of the Sind canal colonies.

Baloch (Baluch, Baluchi, Biloch). The Baloch, who give the province its name, live in the western districts adjoining Iran and also in certain of the eastern sections which run along the Sind and Punjab boundary. Like the Pathan, the Baloch tribes are divided into many subsections and clans. But while the basis of Pathan tribal organization is blood relationship, the Baloch tribe is composed

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of a group of men who share the same feuds. Political and fighting alliances, rather than kinship, bind together the members of a Baloch tribe.

The eastern Baloch numbered 150,364 in 1931, the major tribes being the Bugti, Mari, Rind, and Khetran. The western groups had a population of 75,677, the chief tribes being the Rind, Rakhshani, and Sangur.

The Baloch are described as a frank, manly, truthful race, free from fanaticism and ready as a rule to follow their chiefs. They are fine horsemen and generally prefer cattle breeding to farming. A few have enlisted in some of the irregular corps under British officers, but they have not generally been attracted to army service.

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Sind

The development of irrigated lands in Sind has attracted many immigrants from neighboring territories. Baluchis and Brahuis have come in considerable numbers; peoples from the Punjab are found all over the province; Pathans are numerous; and the growing importance of the city of Karachi has attracted many from Bombay. Hence the population is now a conglomerate of folk from various areas. Muslims outnumber Hindus almost three to one. There were 2,831,000 Muslims and 1,015,000 Hindus in 1931. Sind traders are known all over India and, in fact, throughout the entire East. The following are the chief social groups which have not been described under other areas. The following groups are Hindu:

Lohana (Luvana) 459,358. The trading caste which carries on a large part of the commerce of the province. They are bankers, merchants, grain dealers, shopkeepers, government servants, agriculturalists, and laborers. They are also known as Banias or Vaniyas in Sind.

Koli (96,904). A general term covering a number of groups of fairly low caste. They rank below the Kunbi or cultivator, perform field labor and other manual tasks.

Bhil (67,963). A tribe that has come into Sind from Gujarat and Khandesh because of the pressure of famine. The are laborers and field hands.

Meghwal (66,734). Tanners and leather workers. Untouchables.

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The following groups are Muslim:

Memon (18,584). Traders and shopkeepers.

Sindhi Khaskeli (91,647). Cultivators.

Sindhi Mohana (124,420). Cultivators.

Sindhi Saman (32,455). Cultivators.

Jat. In Sind, unlike the Punjab, the term Jat has never been held in any honor and is now disclaimed by almost every clan. Those who bear the name in Sind are largely camel drivers and breeders.

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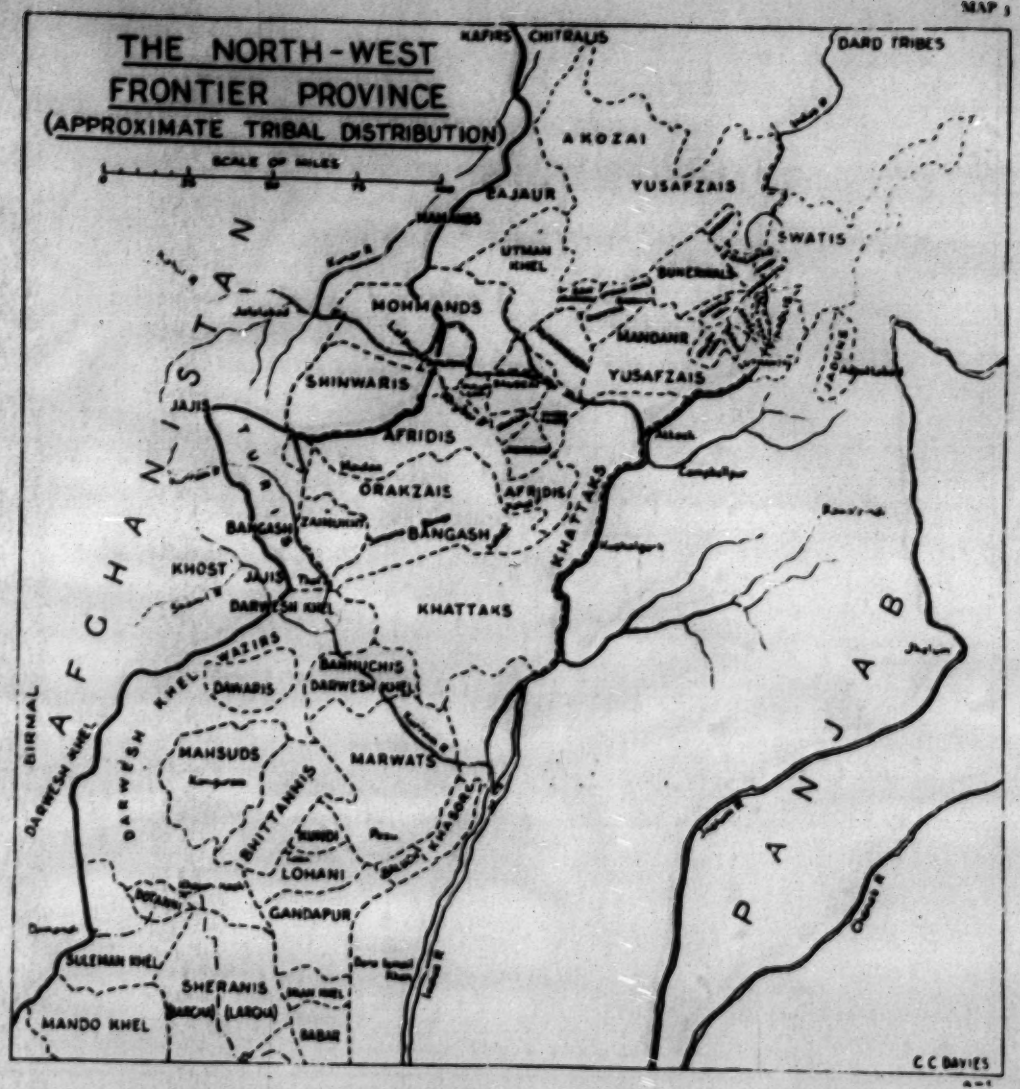
MAP 3



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18. Language.

Many languages, most of them with sub-dialects, are spoken in the area treated in this survey. The figures for these have been abstracted from the pertinent volumes of the Census of India, 1931, and are presented in a table accompanying this paragraph. It is impossible to tell what the linguistic distribution is for 1941, since figures have not yet been published; but the main outlines of the situation may reasonably be supposed to remain as in 1931.

The language figures for Khairpur are not separated in the Census for the Bombay Presidency from those for the Bombay States Agency, and therefore are not included here, but the Bombay Census linguistic map shows that in Khairpur by far the greater part of the population speaks Sindhi dialects, the few others Balochi. (Total population of Khairpur in 1931 was 227,183.)

In the case of the North-West Frontier Province Agencies and Tribal Areas it was estimated that the population in 1931 was 2,259,000, but no linguistic distribution was given in the Census; for 1941 the estimate is 2,378,000.

The language problem is by no means as complex as the attached table would make it appear. In the first place, English has a great deal of use among the educated, because it is a compulsory subject of study in the schools and is the medium of instruction in the high schools and colleges. It is also the official language, as Persian was before the British deposed it in favor of their own tongue. However, its use is more limited in some of these areas, notably Baluchistan, the North-West Frontier, and the remote regions of Kashmir, than in some other parts of India, such as Mysore. It would be unsafe to try to enter or occupy most of northwestern India without interpreters.

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Secondly, in every major region of this whole area, one or two of the local tongues dominate as mother tongue, and many people with other mother tongues use the few more widely spoken languages as a second speech. Throughout India this sort of bilingualism is general. The dominant languages of the major subdivisions of the area appear in the table which now follows:

Sind as a whole	Sindhi
Western Sind, also	Balochi, Brahui
Central Sind, also	Lahnda (Siraiki)
Baluchistan as a whole	Balochi
North, also	Pashtu
Southern and eastern central, also	Sindhi
North-West Frontier as a whole	Pashtu, Lahnda
Punjab as a whole	Punjabi
West	Lahnda
East (scattered)	Hindustani
Kashmir (excluding Jammu)	Kashmiri
Jammu	Dogri, Punjabi, Gujari
Ladakh	Bhotia
Gilgit	Shina

Interpreters are needed for Sind to speak Sindhi, for Baluchistan to speak Balochi, for the North-West Frontier to speak Pashtu, for the Punjab to speak Punjabi, for Jammu to speak Punjabi, for Kashmir to speak Kashmiri. In all these regions, Hindustani, which is a bazaar lingua franca, will be surprisingly successful, but it cannot be expected to cover all situations.

One of the most interesting facts about language in this area is the presence there of a Dravidian tongue (Brahui). The great Dravidian region is far to the south, though elsewhere, in central and eastern India, a few areas of Dravidian speech appear as islands in the great ocean of Aryan languages. Presumably northwestern India was held by Dravidian-speaking peoples when the Indo-Aryans invaded the country (see "Strategic Survey of India," paragraph 18, and the present Survey, paragraph 15). As the Aryans slowly made their way

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over northern and central India, their speech displaced that of their predecessors; in just a few isolated regions, as here, pre-Aryan survived. Today there is no linguistic clash between Aryan and Dravidian in northwestern India. Dravidian languages have ceased to affect the Aryan languages. Long ago they seem to have altered the phonology, morphology, and lexical stock of the Aryan tongues, but those results seem now to be crystallized. On the other hand, Brahui is rapidly accepting loan words from the Aryan languages. This influence is all the more easily exercised because the users of Brahui are intellectually and economically inferior to the other peoples in the area.

Pashtu, spoken in India all along the Afghan frontier, is the common speech of Afghanistan, though the court and literary language is often Persian. Because of the common language, the frontier people of India are likely to, and often do, feel more political affinity to Afghanistan than to India. This divided loyalty complicates the border problem.

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Linguistic Distribution in 1931

(000's omitted)

	Sind	Baluchistan	Punjab	NWFP	Jammu and Kashmir	Totals
			INDIAN			
Dravidian						
Brahui	79	127				206
Indo-European						
Pashtu	17	207	93	1,279	3	1,599
Balochi	287	267	61			615
Kashmiri			22	2	1,413	1,437
Dehwari (local Persian)		5				5
Chitrali					7	7
Dardistani					6	6
Kohistani					3	3
Shina					67	67
Lahnda	243	50	7,378	1,037	94	8,802
Sindhi	2,856	151	12			3,019
Unspecified		2				2
Dogri					550	550
Punjabi	72	20	14,515	87	311	15,005
Western Hindi (Hindustani)	73	17	3,988	24	1	4,103
Gujuri				1	318	319
Rajasthani	131	1	613		3	748
Bhili	9		3			12
Gujarati	78	1	3			82
Marathi	14	1	1			16
Konkani	4					4
Bengali	2		3			5
Pahari		8	1,699	10	628	2,345
Gipsy			5			5
Others					2	2

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Tibeto-Chinese						
Bhotia			9		179	188
Kanauri			26			26
Lahuli			27			27
Others	1	1	1	3		6
		OTHER ASIATIC				
Persian	3	5	4	6		18
Arabic	1		1			2
Others	7				28	35
		EUROPEAN				
English	8	5	26	8		47
Totals	3,885	868	28,490	2,425	3,645	39,313
Corrected Totals	(3,887)	(869)	(28,491)	(2,426)	(3,646)	(39,319)
			Population in 1941			
	4,537	858	34,972*	3,038	4,021	47,426

*The Government of India's press release (Statesman, November 27, 1941) gives the figures for Punjab, Punjab States, and Punjab Hill States for 1931 as 23,581, 4,497, and 990 (000's omitted) respectively. These cannot be reconciled with figures in the 1931 census.

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19. Characteristics of the People.

This area is the home of fighting men. The greatest part of the Indian army has been recruited here in the past century; nearly two-thirds of the Indian armed forces formerly came from the Punjab alone. While other areas have now been tapped for recruits, the northwest still remains the primary reservoir of military manpower.

Most of the people come of classes that have a strong and old military tradition. A few, such as the Kashmiri townsman, and some depressed castes of the eastern Punjab, do not take to warfare, but there are many more like the Pathan tribesman whose greatest pride is his rifle, a weapon that is never far from his side from the time he first carries it at the age of fourteen or fifteen until his death, often enough at the hands of another rifleman.

In regions south and east of this area, men generally owe basic allegiance to their caste. But here caste is either of little importance or is altogether absent. A man's loyalty is to his tribe or local group, to the band of people who live in the same territory as he does, who have about the same customs, who speak the same dialect, and who are interrelated by blood ties.

This band may frequently be in conflict with some other group over water rights, boundaries, strayed cattle, or any of the myriad other factors which can cause friction between farming communities. In those parts where British constabulary is none too strong, the quarrels resolve into fights, and the fights into feuds which last over generations.

Although the population of the area is predominantly Muslim, there are also many Hindus, and it is the homeland of the Sikhs. Broadly speaking, there is little difference in temperament and

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fighting qualities among the three religious groups. The Jat farmer who is a Hindu is not much more bothered with regulations of caste than is the Muslim Jat, and the Sikh Jat will revere his own scriptures and saints but in his daily life and bearing be very much like the other two. All three are apt to be farmers who grow wheat in their own little plots or are tenants of a landowner who is a fellow villager. They are alike in being independent and accustomed to doing things for themselves.

The Punjabi farmer can supply most of his needs by his own labors and requires little help from outside the family circle. He is a practical, down-to-earth sort of person, one who takes well to tools, arms, and machinery but is not distinguished for subtlety of wit or intellectual brilliance. His loyalties are generally firm and simple. Authority is authority for him. But he tends also to be somewhat gullible and may be more easily stampeded than those of a more inquiring turn of mind.

Above all, the Punjabi is dearly concerned with his izzat. The word comes up again and again in his conversation; it is frequently the center of his interest. Izzat is his self-respect, his social standing, his rating and rank among his fellows. To lose izzat is to be lowered in the esteem of men--and that is a dread calamity indeed. To gain izzat is to pull yourself up a bit in ranking.

A man loses izzat by doing anything unworthy of a true man or incompatible with his social position. An Awan farmer may raise vegetables, but to put them in a basket and sell them is below his dignity; to do so would mar his izzat. One who swallows an insult sheds izzat like an oak tree in an autumn gale; one who shirks a fight suffers a hemorrhage of izzat.

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Conversely, a man who feels that he has gained in social position takes on new criteria of maintaining izzat. A waterman promoted to under-butler puts his wife in purdah. "As waterman he had beaten his wife without shame, almost in public, but as under-butler he would allow no one to see her." The returned soldier, whose years of service have magnified his izzat may refuse to work as a mason or as a teamster, jobs he would cheerfully have done before.

Preoccupation with izzat helps make the Punjabi the fine soldier that he is, but it also binds him to the vendetta and frequently condemns him to greater poverty than would prevail were he less richly endowed with izzat. Izzat makes disciplinary punishment of the Punjabi soldier a delicate matter. For this reason, among others, the British have left the administration of discipline in the hands of Punjabi N.C.O.'s.

Many kinds of people are found in the great province of the Punjab, but most are of the type here described: practical, simple, touchy, brave, straightforward.

The tribesmen of the North-West Frontier share the same characteristics and have a few special traits of their own to boot. The self-reliance and resourcefulness of the Punjabi are sharpened by the constant feuds of border life. A small boy growing up in the tribal area is taught to regard his neighbor with extreme suspicion, if not hatred; the neighbor may participate in a blood feud with the boy's family. A stranger is to be regarded as an enemy until the contrary is proved. Until he begins to carry a rifle and attends tribal councils, he rarely meets anyone except members of his family and perhaps an outlaw client or two under his father's protection.

Among the tribesmen there is, in most cases, complete equality. Every man thinks he is as good as the next--much better,

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in fact, if he happens to own a newer rifle. In case of disputes between sections of a tribe or between individuals--if the quarrel is not stopped by a bullet,--a tribal jirgah or council is called. Among some tribes the jirgah consists of the elders; among others every able-bodied man has a voice in the meeting. There is no authority to enforce the decisions except by assembling a lashkar, a force of men ready to fight together. While a lashkar is rarely called to settle intra-tribal affairs, it is a common means of maintaining tribal rights against another tribe or against the British.

The Pathan is governed by a strict code of honor which includes three cardinal principles: he must grant fugitives the right of asylum (if proper intercession is made); he must proffer open-handed hospitality, even to his deadliest enemy; and he must wipe out insult with insult. The Pathan must spare even his foe if intercession is made. If an outlaw seeks refuge, he cannot then be given up to the British authorities. Responsibility for safe-conduct, once assumed, must be carried through even at the risk of life.

There is hardly a Pathan living in tribal territory who is not involved in a blood feud. The feuds have their origin mostly in zar, zan, and zamin--gold, women, and land. Once started, a feud constitutes a debt of honor descending from father to son. The tribesman who repudiates it must face the derision of his women-folk and of his relations generally. Most tribes are so honey-combed with feud and faction that efficient government is impeded. Sometimes feuds are temporarily suspended in order to secure tribal cooperation, as when trouble with the government is threatened or if a quarrel with another tribe is to be settled. A truce may be called

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when it suits both parties, as at the seasons of ploughing, sowing, and harvesting. Feuds are also kept in abeyance when the participants are serving in the Indian army. A truce reigns in the Khyber Pass owing to the recognized convention that there must be no shooting on or along the sides of the road running through the pass.

The layout of the villages and the construction of the houses are determined by this internal warfare. Villages are surrounded by high walls and contain towers 30 to 50 feet high, which are both watch towers and bastions. Fields within their range of fire can be cultivated; beyond that is the danger zone.

The Pathan is a mixture of courage and what appears to an outsider as cruelty. He is a hale fellow and a good companion when acting as host, yet he will turn on you in a moment unless you understand the rules of the game in his country. A guest, whose safety is inviolate so long as he is in the house, may be stabbed in the back as soon as he is outside the village lands. Those who would deal with Pathans must know their code and must adhere to it to win their respect.

The land gives the Pathan only a poor living, and his ventures in brigandage are as much a matter of economic necessity as of savage tradition. During raids, the tribesmen seek to carry off cattle, any money they can find, and villagers whom they hold to ransom--and while doing so shoot down those who oppose them.

Each tribe, and within each tribe each clan, occupies a well-defined tract of land. The families belonging to a clan cluster in a village surrounded by the lands which they cultivate. The land is held in joint ownership and is divided into shares. Members have no right of individual ownership but merely a right to share in the common property of the tribe. Among some tribes the

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land is still redistributed at fixed intervals.

Some tribes north of the Kabul river are loosely united under great chiefs, but most of them, especially in the south of the tribal area, are intensely democratic in spirit and acknowledge no master. These are Khan khels, i.e. sections from which chiefs are chosen, but the chief, when there is one, seldom has any real power. He comes to the front as a leader in war and in freebooting raids, but the Pathan with his fiercely independent character is loath to admit that any man is his superior and boasts that he serves as an equal.

The Pathans of the settled districts have been affected by British rule to a considerable extent so that they no longer can freely fight the blood-feud. Nor is the tribal regime as free. Many have gone to government or mission schools and have looked beyond the tribal horizon. But even the people of these districts are turbulent and have the highest murder rate in the land.

The Baloch or Baluchi have much in common with the Pathans, for they too are divided among tribes, sub-divided into clans and sections of clans, each occupying a well-defined tract of land. The tribe, however, is not so homogeneous, for it includes not only those who are blood relations in some degree, but also other groups called hamsayah who have allied themselves with the original tribe for protection. In their political organization the Baloch differ widely from the Pathans. They are far less democratic and are ruled by hereditary tribal chiefs, who have real, and not merely titular, power. The clans are under headmen whose office is also hereditary. The Baloch, too, have the system of jirgahs or councils of elders, both local and provincial, which is utilized for the administration of British Baluchistan. The jirgahs have judicial

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functions and are consulted both on matters affecting the individual tribe and in questions of common interest.

For purposes of defense and offense, each Baloch clan is required to raise an annual levy proportionate to the share of land which it holds. In areas where the arm of British authority does not reach, tribal and clan warfare goes on and blood feuds are rife; the Baluch, like the Pathans, regard hospilality and the blood-feud as almost sacred obligations. Outsiders are admitted as members of the tribe in order to increase its fighting strength, their adhesion being cemented by marriage with its women and allotment of shares in the tribal land. Baloch habits are more nomadic than those of the Pathans: their name means a nomad or wanderer. Throughout Baluchistan small groups wander from place to place grazing their herds, and it is common for the villagers to leave their houses in the summer and camp out in tents erected near their fields.

Though they give their name to the country, the Baloch are outnumbered by the Brahui, another pastoral and nomad people, who are banded together in a confederacy of tribes. Each tribe is subject to a chief, who is assisted by a council of elders, and all acknowledge the superior authority of the Khan of Kalat. In other respects also they resemble the Baloch and Pathan, e.g. in their obsession with blood-feuds and in the practice of periodically redistributing the tribal land.

The Brahui are essentially a pastoral people, breeders of sheep and goats; in the more favored parts of the country they rear horses and cattle. Lazy and unenterprising, they were formerly poor agriculturalists. But those Brahui who have settled on the newly irrigated lands of Sind are spurred to greater agricultural enterprise than seemed worthwhile to their nomad kinsmen of the desert.

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They are fond of show and are remarkable for their uncleanliness even in this area of no baths. The Brahui is no fanatic, and he sets more store by the obligations of hospitality than by the letter of Islamic law. Although he would not openly admit it, the Brahui accepts as a matter of course the claims to superiority made by Baloch and Pathan.

Since Sind is now such a conglomeration of peoples, its inhabitants bear the characteristics of the various regions of their origin. Sir Richard Burton's description of Sind, written nearly a century ago, has given Sindhis some reputation for homosexual tendencies. Such practices are found in most Muslim countries where seclusion of women is enforced, and the Indus valley is no exception.

Kashmir breeds fighting men in the Dogra foothills of the Jammu region and in other parts where people resemble Punjabis. But in the valley of Kashmir itself the men are far from warlike. They are vociferously quarrelsome but not physically pugnacious. Their standard of life is so low that any little bit they can squeeze out of a European or an American does a great deal for them. They themselves are wrung by officials from the highest local functionary to the village watchman. Even now, the peasant is often afraid to have good fruit trees or wear clean clothes lest they attract notice and the apparent prosperity lead to further exactions. Accustomed to this pressure, the Kashmiri is out to get all he can from the affluent stranger. Timid as are the Kashmiris in their personal relations, they are fearless in braving the mountains and torrents of their country.

The Mongoloid peoples of the Ladakh and Baltistan are much like Tibetans. They may often appear to be dull-witted dolts--isolation does not make for social adeptness--but they are pleasant

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mannered and of a cheerful disposition.

During the period when provincial legislatures held office under the Government of India Act of 1935, the North-West Frontier Province had a Congress government. The Punjab elected a coalition government which still (August 1942) holds office under the premiership of Sir Sikander Hyat Khan. Both legislatures worked well, and the capacity of these two provinces for self-government has thus been demonstrated.

The attitude toward the United States in this area is predominantly favorable, although the proximity of Axis agents in Afghanistan may make enemy propaganda more effective here than elsewhere.

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20. Living Conditions.

The people of this area vary from primitive nomads who pitch their black tents on the windy wilds of the Baluchistan desert to wheat farmers who dwell in planned villages of resettlement projects on newly irrigated lands. The range of living conditions is indicated by the various foods which are the staple diet in different parts of the region: rice in the valley of Kashmir, dates along the Makran Coast, apricots in Hunza and Nagar, barley in Ladakh, wheat in the Punjab.

The outer mountainous fringes of the region are inhospitable to man and yield but a precarious living to the tribes which inhabit them. The standard of living in the North-West Frontier Province has been indicated in paragraph 19 (Characteristics of the People). The stony soil affords a poor enough crop in the best of seasons, but when the rains fail, the tribesmen are often driven to brigandage. Cattle constitute a large part of what wealth there is; they are shifted to the highlands in summer and brought down to the valleys in winter. Wheat and millet--and little else--are eaten; houses are fortifications first and habitations incidentally; clothing is coarse and voluminous, thick to give protection against the rigors of the mountain snows.

But rich lands as well as poor are to be found in the area. Certain irrigated tracts of the Punjab are as fertile as any in India; sections of Sind and the North-West Frontier Province are well watered and ably cultivated. In these parts the standard of living is relatively high for India, as is demonstrated by the vigor and physique of the people.

The ordinary village house is a mud-walled, flat-roofed, one-story structure, containing but a single room. The better houses have small courtyards surrounded by high, mud-plastered walls. This courtyard is a very important part of the village home. Part of it is kept for cattle, a small shed sometimes being built for them. An outdoor

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fireplace for cooking is built against a wall of the house or in the verandah. During the day, string beds are moved out into the courtyard and serve as chairs. The courtyard is the family gathering place, used for smoking and conversation. The huqqa, or water tobacco pipe, is an essential part of every house and is a bond of fellowship and sociability. To share the huqqa with another signifies social equality and social communion. To be shut out from smoking with one's group or caste is one of the most dreaded and effective social punishments.

In the house itself, the walls of which are often a foot thick, there is usually only one door, often so low that one must stoop to enter. There are frequently no windows, for these are considered dangerous, both because of the possibility of catching cold and because of fear of thieves or enemies. The lighting and ventilation are extremely poor, particularly at night when the door is locked and bolted. The only artificial light in many houses is that secured from a small saucer containing a round wick in mustard oil. In the better houses, there are sometimes lanterns.

Housing is perhaps the worst part of the Punjabi peasant's standard of living. One observer says, "Often we have found man, woman, and child sleeping in caverns rather than rooms, their cattle housed among them in the same universal dark, ceiling blackened with soot from chimneyless kitchens, and courtyards littered with manure and rubbish. Infested with flies, vermin, and rats, such dwellings would be regular death traps but for the open air life lived by most in the courtyard and fields." Not all the houses are that bad, but many are.

The floor of the house is of earth pounded hard and then coated with a wash of cow dung to keep down the dust. This lasts well, for the people take off their shoes before entering. The outside walls and the roof are treated in the same way as the floors, plastered and then coated with the cow dung preparation to protect them from the weather.

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House furnishings are very simple. A mud bin built against the wall is used to store grain. Other food stuffs, such as crude brown sugar and pulses, are stored in large earthen jars. A spinning wheel and a hand mill for grinding grain usually stand in a corner. Beds are made of bamboo and are strung with ropes. Bedding consists of a small cotton rug used as a mattress, a blanket or comforter, and a cotton spread. There are no sheets or pillows. The blankets are long and are wrapped around the sleeper, usually covering the head as well, for the Punjabi believes that no part of the body should be uncovered in cold weather.

The fireplace is open, about three or four bricks high. The smoke either goes out through a small hole in the roof or eventually makes its way out of the door. Fuel is generally cow dung in the form of cakes dried in the sun.

Food is eaten with the fingers; there are not many different kinds of food, and few dishes are necessary. Those that exist are made of glazed clay or brass. In the more prosperous sections, village homes often look clean and neat, for the floor is swept frequently and is given a new coat of gobar (the wash made of plaster and cow dung).

The Punjabi must wear more clothing in winter than is necessary in other parts of India. The poor usually have only thin cotton clothes and, in the cold weather, a blanket around the shoulders. The men wear a waistcloth which is fastened around the waist and drawn up between the legs (Pathans and Balochis wear baggy trousers), a turban of limited dimensions, sometimes a cotton scarf around the shoulders, a waistcoat, and often shoes. Men of the more prosperous classes have shirts, always wear shoes, and usually trousers or shorts and coats. The women wear voluminous pajamas with a blouse or a longer shirt. A head-covering is a necessity. Shoes are often worn.

When times are bright, the farmer can eat three meals a day. The morning meal is brought out to the man in the fields at about eight

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or nine. The mainstay is a stack of chapattis, which are of thin, flat, unleavened bread, not unlike our wheat cakes. There are also pickles or curds and buttermilk. Between eleven and twelve he comes home to feed and water the cattle, and he eats his noon meal, chapattis again, with dal (lentils) and perhaps vegetable curry. The evening meal is eaten at seven or eight o'clock and is the same as the mid-day meal. Chapattis are made of wheat, but sometimes millet or barley is also used. Corn flour and mustard greens are popular in winter. Buttermilk is the staple drink throughout the year. The diet varies little, and it is quantity that counts with the Punjabi. Fruits like mangoes and melons are eaten in season, but they are not regular parts of the diet. Milk is boiled every day, then churned to make butter and buttermilk. The butter is melted and clarified to make ghee, which is usually sold rather than eaten at home.

In recent years the diet of the peasant has been enriched by an increased consumption of vegetables. Many now grow them, particularly potatoes, and where vegetables cannot be grown they are often hawked by growers from neighboring villages. In a country which is predominantly vegetarian, the advantage of this change from the dead monotony of the old diet can hardly be overestimated.

Diet is not the only phase of Punjabi peasant life that has been altered in the past few decades. Like his countrymen in other parts of India, the Punjabi carries an enormous weight of debt. The margin of economic leeway is so narrow that the peasant has no surplus with which to meet any extraordinary demands, whether they be caused by sickness, crop failure, or the need of providing a suitable wedding or funeral for his family. Since borrowers are often poor risks, interest rates are high. Besides the interest, the money-lender often collects an exorbitant extra toll from his illiterate customers, who are easy to cheat. Credit cooperatives, more strongly established in the Punjab than in any other major province, have helped remove the burden of debt. As yet, only a

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small percentage of the people belong to credit societies, but the influence of the cooperative movement has extended beyond those who participate in it directly and has made the peasant envisage the possibility of shaking loose from the grip of the money lender.

The position of women is changing, though slowly. Women of the higher castes are confined to the four walls of their house and may go out in daylight only if they are veiled from head to foot. The ordinary peasant cannot afford the special apartments required, nor can he forego the assistance of his womenfolk in his work. Restricted thus, a pardah (the seclusion of women) becomes a point of izzat (prestige) as well as of religion. Among Hindus, with whom it depends only on custom, it is weakening; but among Muslims, with whom it is backed by religion and custom and appeals to social ambition as well as piety, it appears to be spreading.

The Muslim of northwest India, like his co-religionists generally, tends to be jealous of his womenfolk and is inclined to think that every man is on the make for his wife, or would be if given the chance. This attitude may only be a reflection of his own inner tendencies, but the code of morality in this area is generally strict and fairly well followed.

The Punjabi farmer has long been urged to send his sons to school, and he is at last complying. If,as in most cases, the education goes no further than the primary school, the boys return readily enough to the land, but they learn very little and what they learn they soon forget. But if they go on to high school, they learn enough to make them want to leave the land and enter government service, and the supply of aspirants is much greater than the service can absorb. The "educated unemployed," who formerly gave government officials a good many headaches, have now probably been absorbed into the army. They frequently become commissioned officers, while their fathers could never rise above the

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N.C.O. ranks. But their loyalties may no longer be as fiercely devoted to the British commanding officers as were the loyalties of their fathers.

The leaven of education has not yet imbued the religious leaders with much sense of the changing times. There are mullahs (Muslim divines) and Hindu priests innumerable, but among those in a village few are educated and many are virtually illiterate. The mullah learns to repeat the Koran in Arabic, but he rarely understands what he reads, and this fruitless learning is all that he imparts to the boys of the village. The priest is well versed in temple rites and in the elaborate ceremonial of a Hindu's life; and if he is a prohit (family priest) he can cast a horoscope and distinguish between auspicious and inauspicious occasions. But though he can read, this is of little value to his flock, for the Hindu scriptures are written in Sanskrit. The Sikh comes off a little better, since the Sikh scripture, the Granth Sahib, is written in Punjabi; but even so, much of it is as difficult to follow as Chaucer would be for a North Dakota farmer. The girls fare worst; here and there some among them are taught like the boys, but in general they get no teaching at all.

But there can be no question that the standard of life has risen markedly in the Punjab and in parts of Kashmir, Sind, and the North-West Frontier Province. The factors that have favored this rise have been the spread of irrigation, the establishment of cooperatives, education, the improvement of communications, and the experience gained by emigration and war.

Below a certain standard of living men tend to be inarticulate, but once they rise above this point they not only feel but assert their grievances. Many Punjabis have reached that point. The structure of the old life was simple and solid. The British Raj was unquestioned suzerain, village life went its accustomed round through good years and bad. But now government and religion, economics and husbandry are no

longer what they once were. The Punjabi knows that changes must come, and he is restive and a bit worried. Those who are in the army will serve bravely and faithfully as their fathers have, but should they meet drastic reverses, they may break badly. The changing status of many phases of life, political, social, economic, in the Punjab makes the situation there charged with dynamite.

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21. Labor.

There are only some 130,000 industrial workers in all this northwest area, an industrial worker being defined in India as one who works in an establishment employing ten or more. Save for a few textile mills, there are virtually no large industrial plants in the region. Many people are employed in small bazaar shops; the number of workers given for the Punjab alone in 1931 was 1,791,609. But all of these, save a small fraction, work in two- and three-man shops.

The Punjabi has a marked aptitude for machinery and finds extensive employment in the factories of Bengal and other provinces. In his home province, however, there are very few factories in which he has an opportunity to exercise his mechanical talents.

Wage rates in the Punjab are not as high as in Bombay nor yet as low as in the United Provinces or the Central Provinces.

Average Daily Number of Workers
Employed in Factories having
10 or more Employees, 1938

	Sind	Punjab	North-West Frontier Province	British Baluchistan	Kashmir
		Government Factories			
PERENNIAL					
Clothing		110			
Breweries and distilleries	36			16	
Cotton mills		200			
Electrical engineering	43	847	206		
Engineering (general)	546	747		38	
Ordnance factories	852	3,707	287	1,044	
Printing presses	160	1,419	99		153
Railway workshops	2,140	10,579			
Saw mills		8			
Silk mills					2,198
Water pumping stations	67	63	26		
Miscellaneous	98	512		467	862
Forage presses				73	

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	Sind	Punjab	North-West Frontier Province	British Baluchistan	Kashmir
Government Factories (cont.)					
SEASONAL					
Forage presses		249	218		
Miscellaneous		24			17,485
Total Government Factories	3,942	18,465	836	1,638	20,698
Privately Owned Factories					
PERENNIAL					
Textiles					
Cotton		7,587			
Hosiery	70	1,488			
Silk mills	35	450			319
Woolen mills		2,521			2,035
Miscellaneous		1,375			50
Engineering					
Coach-building and motor car repairing	30	228			
Electrical engineering		87			126
Electrical generating and transforming stations	324	491	83		
General engineering	841	1,200			
Kerosene tinning and packing	850				
Metal stamping	45				
Railway workshops		50			
Tramway works	114				
Miscellaneous	231	737			138
Minerals and Metals					
Foundries	60	1,719			
Iron and steel smelting and steel rolling mills	10				
Petroleum refineries		798			
Miscellaneous		1,013			
Food, Drink and Tobacco					
Bakeries, biscuit and confectionery	118	50			
Breweries and distilleries		397			
Flour mills	876	1,165			
Ice and aerated waters	30	490			
Rice mills		773	60		
Tobacco	212	142			
Miscellaneous	80		30		

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	Sind	Punjab	North-West Frontier Province	British Baluchistan	Kashmir
Chemicals, Dyes, etc.					
Bone and manures	951				
Chemicals		202			46
Dyeing and bleaching		20			
Gas works		144			
Matches		337			76
Oil mills	525	361			
Paints		22			
Soaps		23			
Turpentine and resin		156			
Miscellaneous		157			
Paper and Printing					
Paper pulp		1,074			
Printing, book-binding, etc.	506	1,871	71		94
Miscellaneous		41			
Processes relating to Wood, Stone and Glass					
Bricks and tiles	315				
Carpentry and cabinet making		1,015			85
Cement, lime and potteries	870	1,055			
Glass		134			
Saw mills		8			
Stone dressing			25		
Miscellaneous	30	163		85	550
Processes connected with Skins and Hides					
Tanneries		125			50
Miscellaneous	75				
Gins and Presses					
Wool baling press				59	
Miscellaneous	217	334			95
SEASONAL					
Food, Drink and Tobacco					
Rice mills	2,181				
Sugar	350	1,320			
Tea		212			

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	Sind	Punjab	North-West Frontier Province	British Baluchistan	Kashmir
Processes relating to Wood, Stone and Glass Miscellaneous					50
Gins and Presses					
Cotton ginning and baling	15,890	22,268	76		
Miscellaneous	97				
Total Privately Owned Factories	25,933	53,803	345	408	3,450
GRAND TOTAL of GOVERNMENT and PRIVATELY OWNED FACTORIES	29,875	72,268	1,181	2,046	24,148

23. Education.

The population and literacy figures for northwestern India in 1941 are as follows:

	Population	Literates	Percentage of literacy
		(000 omitted)	
Punjab	28,419	3,665.7	12.9
Punjab States	5,459	334.8	6.3
Punjab Hill States	1,094	80.8	7.4
Sind	4,537	473.8	10.4
Baluchistan	502	52.3	10.4
Baluchistan States	356	8.1	2.3
Kashmir	4,021	264.2	6.6
North-West Frontier Province	3,038	233.9	7.7
North-West Frontier Agencies and Tribal Areas	2,378	19.2	.8
Totals	49,804	5,132.8	10.3

The literacy percentage is lower than that for all India, which is 12.2. The lowest rates are in the Indian states, many of which are badly isolated in mountainous and inaccessible terrain, and the lowest rate in all India is that of the tribal areas in the North-West Frontier Province, where less than one person in a hundred can read and write.

The basic educational statistics during 1938-39 for the provinces of British India included in this survey appear below. Similar figures for the Indian (native) States are not available.

	Sind	Punjab	N.W.F.	British Baluchistan
Number of recognized institutions	2,812	11,933	1,091	103
Number of unrecognized institutions 1/	657	7,091	199	
Total number of institutions	3,469	19,024	1,290	103

1/ Institutions which do not conform to government standards and are not eligible for a government grant-in-aid.

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Recognized Institutions

	Sind	Punjab	N.W.F.	British Baluchistan
Number of scholars in institutions for males, in				
Arts Colleges	1,310	14,956	895	
Professional Schools	285	2,317		
High and Middle Schools	22,057	576,858	47,488	3,778
Primary Schools	128,127	374,617	36,325	2,748
Normal and other Special Schools	2,233	12,424	98	
Total	154,012	981,172	84,806	6,526
Number of scholars in institutions for females, in				
Arts Colleges	268	967	5	
Professional Schools		173		
High and Middle Schools	5,128	68,912	7,581	1,109
Primary Schools	45,101	130,407	10,977	344
Normal and other Special Schools	415	3,241	49	
Total	50,912	203,700	18,612	1,453
Total Male and Female	204,924	1,184,872	103,418	7,979
Scholars in unrecognized institutions	10,486	160,672	5,544	--
Grand Total	215,410	1,345,544	108,962	7,979

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	Sind	Punjab	N.W.F.	British Baluchistan
Expenditure on education 1938-39	$2,032,000 2/	10,233,000	976,000	151,000
Percentage of expenditure from Government funds	44.6	49.8	65.1	70.3
Local funds 3/	21.6	14.1	12.4	4.1
Fees	22.2	25.4	12.5	13.7
Other sources	11.8	10.8	10.2	12.0
Annual average cost per scholar in recognized institutions	$ 9.72	8.64	9.45	18.80

Comparable figures are not available for the Indian states.

Kashmir had 99,700 scholars in 1938-39.

2/ The figure in dollars is approximate, being based on a conversion rate of one rupee=30 cents

3/ Including both Local Board and Municipal finds.

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Northwestern India possesses one university, the Punjab University, situated at Lahore. This is an "affiliating" as well as a "teaching" university. According to the use of these terms in India, an affiliating university is one which recognizes external colleges offering instruction in the courses of study which it prescribes; these colleges give the instruction, and the university sets the examinations and awards the degrees. A teaching university is one in which some or all of the teaching is controlled and directed by teachers appointed by the university as members of its own staff. The Punjab University was founded in 1882 and now has faculties of Arts, Science, Education, Engineering, Medicine, Law, Commerce, Oriental Learning, and Agriculture. The university itself in 1936-37 had 15 departments, with 85 members on its teaching staff and 786 students. It had three constituent colleges with 52 teaching members on their staffs and 881 students. The affiliated colleges were 51 in number, with 1,067 members on their staffs and 18,174 students. All the colleges of northwestern India are affiliated with the Punjab University, except those in Sind, which are affiliated with the Bombay University. The distribution of colleges throughout the area is as follows:

	Arts and Science Colleges	Professional Colleges				
		Law	Medicine	Education	Agri-culture	Other
Sind	3	1				1
Punjab	38 4/	1	2	4	1	3
North-West Frontier Province	3					
Jammu and Kashmir State	2					
Patiala State	1					

About a half of the institutions listed above are private, belonging to Indian religious communities or missionary societies.

4/ Including that of the Punjab University.

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Of the others, the Punjab government maintains seven: a medical college, a college of dentistry, and a veterinary college, all in Lahore, an agricultural college in Lyallpur, an engineering college in Moghalpura, a medical school at Amritsar, and an engineering school at Rasul. The two colleges of the Jammu and Kashmir State (one in Jammu, the other in Srinagar) and the college in Patiala are owned by the Indian states in which they are situated.

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24. Religion.

The area covered in this survey is prevailingly Muslim. If the proposal for Pakistan, promulgated by the Indian Muslim League and its president Mr. Jinnah, were ever to be adopted, this area would constitute the new Muslim state. The only probable modification would be separation of the eastern part of the Punjab from the rest as being non-Muslim. The religious census for the area which here follows is compiled from the Census of India 1931. No later figures are available.

(000's omitted)

	Sind	Baluchistan	Punjab	N.W.F.	Kashmir	Total
Muslims	2,831	798	14,930	2,227	2,818	23,604
Sunnis	(2,721)	(767)	(14,277)	(2,208)1/	(2,521)	(22,494)
Shiahs	(110)	(6)	(339)	(35)1/	(202)	(692)
Hindus	1,015	54	9,019	143	730	10,967
Depressed Classes	(100)	(7)	(1,380)	(not given)	(171)	(1,658)
Ad Dharm 2/			(419)			(419)
Sikhs	19	8	4,072	43	51	4,193
Jains	1		43			44
Buddhists			8		39	47
Christians	15	8	419	12	2	456
Zoroastrians	4		1			5
Others	3				1	4
Total	3,888	868	28,492	2,425	3,647	39,320
Corrected Figures	(3,887)	(869)	(28,491)	(2,425)	(3,646)	(39,318)
1941 Totals	(4,537)	(858)	(34,972)	(3,038)	(4,021)	(47,426)3/

1/ Figures for N.W.F. and transfrontier posts; the figure for "Muslims" is for N.W.F. only.

2/ A group in the Punjab, composed of members of depressed classes, who prefer not to be classified as Hindus.

3/ This figure does not include the population of the N.W.F.P. agencies and Tribal areas (2,378).

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In Sind, the Punjab, and Kashmir the difference between Muslim and non-Muslim has led to internal political disturbance. The most serious has been in the Punjab. There the Muslims make up about one-third (32 percent), and the Sikhs about one-seventh (14 percent). Both Hindus and Sikhs mistrust the Muslims, who in their turn mistrust the Hindu population of India as a whole. Each of the three groups is jealous of its place in the Punjab legislature, and the three quarrel perennially over increase in number of representatives. Besides quarrelling over the number of their respective legislative representatives, the three groups are also constantly at odds over the distribution of government appointments. The economic and political differences, superimposed upon fundamental religious differences, are likely at any moment of tension to cause violent disturbances which are purely religious in substance and expression. Hindus and Muslims may, and frequently do, quarrel over the killing of cows, which are sacred to Hindus but an article of food to Muslims. Muslims may raise the cry of din ("religion") and attack a Hindu wedding procession which has passed beside a mosque and with its music shattered the pious calm that should surround a holy place. Sikhs and Muslims may riot against each other because the Sikhs object to some Muslim sect's propaganda program, which reviles a Sikh dogma or practice. A Hindu reform sect, the Arya Samaj, promotes a "purification" campaign to reclaim for Hinduism certain low castes, whose members are nominally Muslims; in the ensuing quarrel Hindus and Muslims are killed. In a college, Hindu students may feel that some undue preference has been given to Muslims, and they may go on strike. The population of the town takes up the dispute; groups stone one another; it may take a couple of weeks before normal conditions are restored. All these and

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similar incidents have actually occurred many times. Religious balance has still not been found in the Punjab, Kashmir, or Sind. In most of the area, the Muslim superiority in numbers gives them a general advantage. In Kashmir, however, the Muslims constitute 77 percent of the population and the Hindus only about 21 percent, but the latter include the ruling family and so overcome much of the handicap. Throughout the area, the Hindus are better educated, and so have an advantage to compensate for their numerical inferiority.

In Baluchistan and the North-West Frontier Province communal strife is less intense. There the population is more homogeneous--91 percent Muslim in Baluchistan and 92 percent in the North-West Frontier--and the minority group is too small to risk a quarrel.

Divisions within the various religions are numerous and often acrimonious. In this respect Islam is the most affected. The major sects of that faith are the Sunnis and the Shiahs. The Sunnis are the more numerous throughout Islam and therefore the more "orthodox;" the main Shiah strength is in Persia. The Sunnis accept the books of "tradition" and recognize the first four caliphs as the legitimate successors of Muhammad. The Shiahs, on the other hand, reject the "tradition," deny the legitimacy of the first three caliphs, and consider Ali, son-in-law of Muhammad and fourth caliph, to be the Prophet's rightful successor. India is predominantly Sunni; in the area of this survey the Sunnis outnumber the Shiahs about 33 to 1. The two sects fight as bitterly as did Catholic and Protestant during the Reformation in Europe, and the climax comes each year at the festival of Muharram, when the Shiahs mourn the death of Hassan and Husain, sons of Ali, who were slain by the rival party.

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This differentiation is only the beginning among Muslims; they show a passion for division and subdivision hardly excelled even by Christians. "The two and seventy jarring sects" are not a poet's figure but a concrete reality. For a stranger to walk among them without offending some sectarian tabu or prejudice is as difficult as to cross a no-man's-land through a maximum barrage. One of the more interesting sects is that of the Ahmadiyas, who are concentrated in the Punjab, with scattered membership in other parts of India, and in the rest of Asia, Europe, and America. This sect was founded by Mirsa Ghulam Ahmad (1839-1908), who at about the age of forty came to the conclusion that he had a divine mission, and in 1889, at the age of fifty announced that he had received a divine revelation. He proclaimed himself as the Mahdi, the promised Messiah of Islam, and the one destined to realize similar hopes for a new savior among Hindus, Christians, Buddhists, and Zoroastrians. To refute the Christian claims that Jesus was the Messiah of the Jews, Ahmad sought to prove that Jesus did not die on the cross, but was restored to life by a divine ointment--now on sale by the Ahmadiyas--and later died a natural death, being buried in the city of Srinagar, Kashmir. The Ahmadiya movement split into two divisions about 1914, when a dissident group took the stand that Ahmad was only a reformer, not a prophet. The original group has its headquarters at Qadian in the Gurdaspur district of the Punjab, the dissidents at Lahore. The strength of the Ahmadiyas in 1931 was about 60,000 in the Punjab. The sect does not advocate the jihad (holy war), preached normally by Muslims as a means of converting the world to Islam, but pursues a program of conversion by intellectual conviction without force. Nevertheless it is sometimes involved in disturbances with other Muslim sects or with the Sikhs

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or the Hindus.

In the months of April, May, June, and July 1942, a sect of Muslims known as Hurs claimed a good deal of space in the Indian press for their criminal activities. This Muslim group originated in the middle of the last century and quickly acquired a character somewhat similar to that of the Hindu Thugs in central India, whose organization had been broken up shortly before (1831-37). It was under the control of a pir "spiritual leader," whose followers regarded him as God; the first's Pir's son is now the leader under the style of Pir Pagaro, "turbaned Pir." The group not only practices robbery and murder but has also a reputation for sexual license and perversion as well as general obscenity and irreligion. Other Muslims look down upon them and call them not hur, which is the name of a Shiah general who fought on the side of the Prophet's grandsons Hassan and Husain, but lur, meaning "shameless, unprincipled." The Pir was in jail for six years (1930-36) because of his criminal activities. He expects to become ruler of Sind, in accordance with an alleged prophecy that a person with a certain kind of pock-marked face--which happens to correspond to his own--will attain that position. His followers are said to number 8,000. Some years back he agreed to stay permanently in Karachi. He left without permission in 1941 but was then formally ordered to remain there. Outrages followed, and he was banned from Sind. In May, the Hurs wrecked a railroad train in upper Sind. To suppress them, the government sent out armed forces, and on July 14, the newspapers carried a story that parachute troops had been sent against them in their hideout called Makhi Dhund (dhand), "Honey Swamp."4/

4/ Most of this material on the Hurs is from a government of India press release, New Delhi, June 1942, now on file in the Office of Strategic Services, British Empire Section.

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Lahore is the center of the Arya Samaj, the most aggressive reform sect of Hinduism now flourishing in India. It is devoted to the defense of Hinduism, but views all existing Hindu practice as left-handed corruptions of a pure but now forsaken faith taught in the ancient holy texts known as the Vedas. This pristine and pure religion it seeks to revive. The founder of the Arya Samaj was Pandit Dayanand Sarasvati (1825-88), who after some years of preaching founded his society in 1875, intending to save India from the encroachments of Islam and Christianity and to lead Hinduism back into the "right hand" path. His methods were combative and sophistical, but he had a social program against the rigidity of caste, child marriage, enforced widowhood, and the seclusion of women. He also promoted "cow protection," which, with his inflammatory propaganda, became a source of constant trouble between Hindus and Muslims. By a strange and arbitrary interpretation of the Vedic texts, three thousand years old, he found in them references to all the discoveries and inventions of modern times, such as railroads and telegraphy, and proved to his own satisfaction that present-day civilization is only a deterioration from the perfect civilization of the ancient Hindu seers. The natural opinion of a believing Arya Samajist is that the destiny of India is to revert to the glorious past, but to do so she must first become self-governing and free of all non-Hindu elements. The followers of Dayanand Sarasvati have not lost his single-minded, aggressive vigor. In the 20's of this century, the Arya Samajists led the movement of "purification" (shuddhi) to regain for Hinduism many low-caste converts to Islam. Forty years ago the Arya Samajists were concentrating their strength in opposing Christianity, but for the past quarter of a century they have directed their

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energy against Islam, which they now consider the greater menace. Their great political leader in recent decades was Lala Lajpat Rai, whose death in 1928 was ascribed by many nationalists to a beating he received from the police in an anti-Simon Commission demonstration, and inspired the murder of a young English lieutenant of police whom they held responsible. The Arya Samajists maintain a college at Lahore known as the Dayanand Anglo-Vedic College, and they have lower schools as well. The 1931 Census returned the number of Aryas for the area covered in this survey as about 585,000, with the heaviest concentration (470,000) in the Punjab. Students in colleges are especially inclined toward the sect, which seems to them to be socially and politically forward-looking.

The Punjab is the home of the Sikh religion, which arose during the Mughul period. It was founded by the guru Nanak (1469-1539), who preached monotheism, meditation, humility, self-restraint, and prayer, denied the validity of caste, and opposed Islam, though he was under its influence. He was followed by nine other gurus (teachers). The new faith remained primarily a quietistic religious sect under the first five gurus, commanding general respect for its simplicity and piety. In 1577, Akbar, who was interested in the Sikh teachings, gave the fourth guru land at Amritsar in the Punjab, on which was then erected the Golden Temple, the chief shrine of the faith. The fifth guru, Arjan, made this holy center a place of great wealth. But his successor Hargobind (1606-1645) rejected wealth and ease, and chose again the old simplicity, though he departed from the early principles by adopting militarism. He armed the community to resist both Muslim aggression and Hindu intolerance. Ever since his time, the sect has been a fighting group, but not always victorious; he was himself imprisoned for twelve years by

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the emperor Jahangir. The tenth and last guru was Govind Singh (1675-1708). He organized the military brotherhood into a band called the Khalsa ("Pure"), who went through an initiation ceremony, adopted names ending in Singh ("Lion"), and accepted a life of puritanical simplicity which not only foreswore wine and the narcotic hemp, but even tobacco, forbade cutting of the hair, imposed the constant carrying of a dagger, and required every Sikh to wear a kind of short drawers, a comb, and an iron bracelet. Govind Singh was murdered in 1708 in the Deccan, where there is still a small but strong Sikh community. Sikh fortunes varied until Ranjit Singh (died 1839) established an empire in the Punjab and Kashmir, which, however, lasted only until the British destroyed it in 1846.

The Sikh community today has both the early Puritanism and the later militarism. It provides a large number of soldiers for the Indian army, contributing much more than its proportionate share. At the same time it has a sect called Akalis (followers of the Timeless Great Principle), who preach and practice the old virtues, and from 1921 to 1926 conducted a vigorous and largely successful effort to cleanse the community of the corruption that had become the accompaniment of its wealth (see in paragraph 29).

There is no part of India in which the communal religious conflicts have been more intense than in the Punjab, where Hindu, Muslim, and Sikh are all represented in force. The situation reflects the history of the province, with invasion coming in upon invasion, and faith superimposed upon faith. Great statesmanship is needed to accommodate the sects with one another; perhaps the answer lies partly in the development of better living conditions among the rural population (see paragraph 20) and the rise of industry (see paragraph 32). New intellectual interests are also needed to eradicate the present mediaeval and unlettered preoccupation with dogmatic religion.

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25. Public Order and Police.

The general character and organization of the civil police in India has been treated in the Strategic Survey of India, paragraph 25.

The Indian police is organized on a provincial basis, with the Home Member of the provincial government controlling all police work. Below him is an Inspector General of Police and below him a Deputy Inspector General. Below the Deputy Inspector, the division is by districts, each of which has a District Superintendent of Police in charge of a district force, with the power to enlist and dismiss the constabulary and to dismiss the police station (thana) officers. The District Superintendent of Police has his headquarters, parade ground, and lines (barracks) in the chief town of the district. From there he directs the stations and the outposts. The police are armed with single-loading muskets and bayonets.

Within the district, however, the police force is also subject to the District Magistrate in the enforcement of law and the maintenance of order.

At the local police stations complaints of crime are laid, and the cases are investigated. If the crime is "cognizable" (not merely a civil matter), a police prosecutor conducts the prosecution of the case in court free of charge to the complainant.

In each outpost are stationed a few policemen. The aim is to have one policeman to every square mile of territory or to every 1,000 of the population. There are also watchmen (chaukidars) operating under the police.

The railways are policed by a special Railway Police.

In addition to the constabulary force there is a detective service known as the Criminal Investigation Department (C.I.D.) to

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deal with specialized and professional crime. The C.I.D. works under a Deputy Inspector General, and its various provincial organizations throughout India return information to a Central Intelligence Bureau under the Home Department of the government of India.

Besides the usual police problems existing in all India, northwestern India has special problems in dealing with armed robbery, whether perpetrated by bands within the country or from across the border by tribes living in the tribal area or Afghanistan. To meet these exceptional conditions there exists in the area, not only the regular police, but also "civil" troops and special military police or militia, with the regular military forces always ready for use.

The regular sanctioned strength of the civil police in this region, in 1938, was as follows:

	Sind	Punjab	N.W.F.P.	Brit. Bal.
Inspector General and Deputy Inspector Gen'l.	1	5	2	1
Superintendents and Deputy Assistant Superintendents	24	99	26	5
Inspectors and Sub-Inspectors	241	1,001	214	68
Sergeants and Head Constables	1,285	3,625	716	349
Mounted Constables	906	138	49	
Foot (including Water) Constables	3,753	18,210	5,378	1,425
Total Strength	6,210	23,078	6,385	1,848
Cost	$1,197,000	3,546,000	1,011,000	302,000

In addition, British Baluchistan has military police with a sanctioned strength of 4 commandants, 1 assistant commandant, 162 subahdars and jamadars (lieutenants), 331 havildars and naiks (sergeants and corporals), 2,730 sepoys (privates), making a total of 3,228,

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costing $501,000.

Somewhere between the police force and the army are "civil" troops in Baluchistan and the Frontier Civil Forces in the North-West Frontier. These are forces recruited from native peoples, paid not by the army but by civil authorities, though they are commanded by officers of the Indian Army.

In Baluchistan the civil troops are, first, the Zhob Militia, stationed at Fort Sandeman, consisting of about 1,300 men, half cavalry and half infantry, with six British officers, and second, the Makran Levy Corps, operating out of Panjgur in western Baluchistan near the Iranian border with a strength of about 300, commanded by one British officer.

In the North-West Frontier are the Frontier Civil Forces. These are "Irregulars" and "Regulars." The Irregular Forces are of three classes. The first consists of Khassadars, who are tribesmen acting within their tribal territories as "irregular policemen," paid by the government of India but furnishing their own arms. They cooperate, more or less closely, with the government representative in the area. The second are Chigas, groups of villagers who receive arms and ammunition on loan from the government, to use in resistance and pursuit of raiders. The Chigas are supervised by District officers of the Frontier Constabulary (see below). Because the Chigas cannot be used often or long--they are peasants and have their regular work to do--it was found necessary to organize a more permanent sort of force. These, called District Levies, constitute the third group. The government arms and pays them, but they live on their own lands, provide their own supplies, and receive generous leave to cultivate their own lands. In September 1939 they numbered 837.1/

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The regular forces are of two sorts, the Frontier Constabulary, employed on the administered side of the border, and the Frontier Corps, employed in the unadministered area. The Frontier Constabulary patrols the border to prevent lawlessness and maintain order until it is necessary for troops to intervene. It does not deal with ordinary crime. The strength in 1939 was 15 gazetted British officers from the Indian police service and 3,351 Indian officers and men, all Pathan Muslims, well armed. Further enlistments have been made since.

The Frontier Corps, in tribal territory, consists of (1) the Chitral Scouts, (2 British officers and 1,292 Indian officers and men); (3) the North Waziristan (Tochi) Scouts (14 British officer and 290 Indian officers and men); (4) the South Waziristan Scouts (14 British officers and 2,829 Indian officers and men). These are all Muslim troops. Their purpose is to maintain political control within the agencies, safeguard communities, prevent raiding, deal with tribal disturbances.1/

Figures for murder and dacoity (gang robbery) in those parts of northwestern India for which figures are available are as follows (1937):

	Murder		Dacoity	
	Reported	Convictions obtained	Reported	Convictions obtained
Sind	232	110	19	13
Punjab	1,083	421	114	43
North-West Frontier Province	683	147	150	15
British Baluchistan	9	3	1	0

The murder rate per 100,000 of population is broken down as follows:

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Sind	5.1
Punjab	3.8
North-West Frontier Province	22.5
British Baluchistan	1.8

In Kashmir, for which figures are not at hand, it appears that murder and dacoity are relatively rare. In most of the Indian States covered in this survey, crime is apparently no more prevalent than in Sind or the Punjab, but in the unadministered areas of the North-West Frontier it is commonly thought that murder is higher than in the administered section of that province.

Dacoity is sometimes purely a matter of robbery and murder for their own sake; at other times these may be done to the greater or less glory of God, as by the Hurs, who have been described in paragraph 24 of this Survey. On the border the distinction between dacoity and tribal raid is sometimes hard to see.

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26. Press, Propaganda, and Censorship.

At the end of this paragraph will be found a list of all the newspapers and other periodicals published in northwestern India. The most widely circulated papers are the Civil and Military Gazette, one of the most conservative pro-British papers in the country, and the Tribune, a pro-Congress paper, though not slavishly so. Both are published in Lahore. Next to these is the Sind Observer, published in Karachi, also pro-Congress. These three papers are all published in English. Another English paper that has grown greatly in recent years is the Daily Herald (Lahore), which is a communal champion of the Hindu Mahasabha.

The vernacular press in the area has an unexpected political distribution. Though this region is that in which the Muslims are the strongest and is claimed by the Muslim League as its chief region of support, the circulation of pro-Congress papers is greater than that of all other papers. The table which follows here indicates the situation. The wider circulation of pro-Congress papers over pro-Muslim League papers is due, at least in part, to the fact that the chief supporters of Congress are Hindus, whose educational achievements are much higher than those of Muslims.

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Political Policy of Vernacular Press

(Daily, twice a week, and thrice a week)
(The principal figures show combined circulation; the figures in parentheses show the number of papers.)

	North-West Frontier Province	Punjab	Sind	Kashmir and Jammu	Total
Pro-Congress	500 (1)	43,100 (6)	12,400 (4)		56,000 (11)
Maharabha Papers		1,250 (1)			1,250 (1)
Hindu Communal			2,200 (1)		2,200 (1)
Hindu Anti-Congress*			4,700 (1)		4,700 (1)
Hindu Orthodox (Sanatanist)				3,000 (1)	3,000 (1)
Pro-Muslim League		18,000 (4)			18,000 (4)
Pro-Khaksar	800 (1)				800 (1)
Khilafat Committee			1,650 (1)		1,650 (1)
Muslim Communal			3,000 (2)		3,000 (2)
Sikh		3,500 (2)			3,500 (2)
Parsi			2,000 (1)		2,000 (1)

*Anti-Congress because the Congress is not sufficiently anti-Muslim.

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The largest circulations of vernacular papers are those of the Hindi Milap (7,000) the Milap (15,000), the Pratap (12,000), which are pro-Congress, and the Inqilab (7,000), which is pro-Muslim League--all published in Lahore.

The most widely circulating weekly is Mauji (9,545), and the most widely circulating monthly is Pritam (5,050), both published in Lahore by the same proprietor and editor, who also publishes another weekly called Fateh (8,240). These three papers are in Punjabi, and have almost no rivals in that language.

The influence of the vernacular papers in relation to circulation is probably greater than in a highly literate country. A copy of a paper will be read aloud to many people in a bazaar, under some tree, or at some other village gathering point. The papers are cheaply printed--in the case of Urdu nearly always by lithograph--and the make-up seems to us simple and unimpressive.

Two radio broadcasting stations are located in the area. Station VUL is in Lahore, power 5 K.W., frequency 1086 kilocycles, wave length 276 metres. Station VUP is at Peshawar, power 25 K.W., frequency 1500 kilocycles, wave length 200 metres. A medium wave station is said to be under construction at Karachi.

India is said to contain 160,000 receiving sets, but there are no figures to show how many of these are located in northwestern India. Nor is it possible to say what number of short-wave sets are available in India to receive foreign broadcasts, whether from Axis or United Nations sources.

The Indian radio carries various types of programs, including many news broadcasts and talks bearing especially upon the war, used for propaganda purposes. The Lahore radio conducts its propaganda in Hindustani, Punjabi, and English; that in Peshawar uses Hindustani, Pashtu, and English.

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Censorship in India is strict, though not so strict as in totalitarian countries.

The press is regulated at present by an act passed in 1922 which puts upon editor, printer, and publisher alike. responsibility for any criminal or civil offense, empowers local governments to confiscate seditious publications, and imposes imprisonment and fines for infringement of regulations. A special India Press (Emergency Powers) Act of 1931 sets up a system of securities, deposits and fines to punish violations of government regulations of books, printing presses, newspapers, and news sheets. The government may confiscate papers, presses and securities in the case of incitement to violence or murder or in the case of expressed approval to murder. By the Defense of India Act of 1939, the Act of 1931 was declared in force, and the government was empowered to make rules to prohibit anything interfering with the training, discipline, and health of the troops; to prevent false reports likely to cause disaffection or alarm, or to prejudice His Majesty's relations with foreign powers, or promote feelings of enmity and hatred between different classes of His Majesty's subjects; to prevent publication of anything likely to give assistance to enemy or to prejudice the successful conduct of war. There is a censorship in operation, which concerns news and which also may restrict the exportation of certain books or periodicals from India.

Since the appearance of the country's first newspapers, the government of India has been fearful of the effect the press might have upon public opinion. In a land where literacy is so low, the few who read the newspapers can be very influential upon the illiterate; for the latter cannot check the reports of those

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who read. The literate minority is, in its turn, not very critical, and the press is often able to obtain quick and alarming results.

In August 1942, after outlawing various Congress Party organizations and arresting Gandhi, Nehru, Azad, and other Congress leaders, the government of India tightened its censorship and prohibited publication of stories telling of British troops firing upon Indian demonstrators or of actions taken by important bodies, such as the East India Cotton Associations' plea that the government negotiate with Congress. 1/ The new regulations applying to news stories and editorial comment were so severe that a number of nationalist newspapers declared themselves unable to operate under them and suspended publication.

Propaganda from Axis countries to northwestern India comes from the German, Italian, and Japanese stations. It is given in Hindustani, Panjabi, and Pashtu, plays on the religious issue, and stresses the rights of the Muslim community throughout the Near East as well as India, which are represented as thwarted by the British. Communal differences in India are treated as the result of British efforts to divide and rule. Messages from prisoners of war are transmitted to their families. British defeats provide material to lower British prestige among the fighting races of the northwest. With this, of course, goes the general support of the whole anti-British revolutionary movement, which, if successful, would lead to an independent India. Axis goodwill to India is, naturally, a constant theme. Hypocrisy on the part of our own country, base commercial interests, imperialistic designs, and the other usual items are regularly announced and denounced.

Suggestions concerning the character which American propaganda to India should take are offered in the Strategic Survey

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1/ Reported by Consular telegrams.

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of India, paragraph 26. In the case of northwestern India special attention is needed to avoid dealing with religious problems that are likely to be issues between Hindus and Muslims. At the same time it is important to give the impression that American attaches importance to religion, and respects the religions of all people.

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Prominent Newspapers and Periodicals Published in Northwestern India

Newspaper or periodical	Where published	Language	Daily or weekly or otherwise	Estimated circulation	General Remarks
SIND			ENGLISH		
Daily Gazette	Karachi	English	Daily	3,500	Founded by Sir Montagu de P. Webb. Originally chief obsessions were 1s. 4d. rupee and bimetallism. Now preoccupied with Sind politics. Liberal and anti-Congress.
Daily Mirror	Do.	Do.	Do.	2,000	Political and Social.
Karachi Daily	Do.	Do.	Do.	4,360	Pro-Congress.
New Sind	Do.	Do.	Weekly	5,632	Political.
Sind Observer	Do.	Do.	Daily	10,000	Congress Right-Wing. Paper recently changed hands following difference of opinion between proprietor and editor on question of publicity for Congress. Editor resigned and resumed charge after change of ownership.
			INDIAN LANGUAGES		
Al-Wahid	Do.	Sindhi	Do.	1,650	Organ of the Sind Provincial Khilafat Committee. Influential.
Daily Sind News	Hyderabad	Do.	Do.	2,200	Moderately communal.

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SIND (cont.)

Hayat	Karachi	Urdu	Daily	2,000	Anti-Congress.
Hind Samachar	Nawabshah	Sindhi	Weekly	2,200	Anti-Muslim.
Hindu	Karachi	Do.	Daily	2,900	Pro-Congress. Influential.
Hindvasi	Do.	Do.	Weekly	3,400	Pro-Congress.
Ilim	Do.	Do.	Do.	4,500	Literary. Educational.
Nizam	Do.	Urdu	Daily	1,000	Communal.
Qurbani	Do.	Sindhi	Do.	4,000	Pro-Congress.
Sansar Samachar	Do.	Do.	Do.	4,700	Pro-Hindu. Anti-local-Congress paper.
Shikarpur Gazette	Shikarpur	Do.	Weekly	2,500	Pro-Congress.
Sind Samachar	Karachi	Gujarati	Daily	3,500	Pro-Congress.
Sind Shewak	Do.	Do.	Do.	2;000	Pro-Congress.
Sind Sudhar	Do.	Sindhi	Weekly	3,500	Moderate. Influential

BI-LINGUAL

Dharam Vir	Sukkur	Anglo-Sindhi	Do.	600	Moderate. Communal (Hindu).
Dukhayal	Larkana	Do.	Do.	650	Pro-Congress.
Frontier Gazette	Jacobabad	Do.	Do.	900	Social. Communal (Hindu).
Maha Gujarat	Karachi	Anglo-Gujarati	Do.	1,700	Pro-Congress. Moderate.
Parsi Sansar and Loke Sevak.	Do.	Do.	Bi-Weekly	2,000	Moderate. Influential.
Sind Zamindar	Sukkur	Anglo-Sindhi	Do.	500	Communal paper. Influential.

PUNJAB

ENGLISH

Civil and Military	Lahore	English	Daily	14,958	Caters primarily to the military and specialises in Frontier and Defense questions. Till recently kept off Indian problems. Frequently represents British diehard views.

*The Government of India's list gives as the language of several papers "Gurmukhi." This is not the name of a language. but is the name of the script in which Sikhs write the Panjabi language.

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PUNJAB (cont.)

Daily Herald	Lahore	English	Daily	8,000	A champion of Hindu Mahasabha. Communal.
Eastern Times	Do.	Do.	Weekly	2,800	Pro-Muslim League. Communal.
Insurance Review	Do.	Do.	Fortnightly	1,000	Commercial.
Sunday Times	Do.	Do.	Weekly	3,500	Extremist.
Tribune	Do.	Do.	Daily	17,000	Pro-Congress except on Hindu-Muslim questions. Contested right of Congress to negotiate a communal settlement with Muslim League. Also criticised Working Committee decision on C.P. crisis as undemocratic and unconstitutional supporting C. P. Governor's action.

INDIAN LANGUAGES

Adabi Dunia	Do.	Urdu	Monthly	2,500	Literary. Pro-Muslim League.
Adab-i-Latif	Do.	Do.	Do.	2,500	Literary.
Akali	Do.	Gurmukhi	Daily	2,000	Pro-Congress. An extremist organ of Akali Sikhs.
Alamgir	Do.	Urdu	Monthly	3,000	Literary. Pro-Muslim League.
Fateh	Do.	Gurmukhi	Weekly	8,240	A social and political weekly with a strong tone. The proprietor also controls "Mauji" and "Pritam."
Hindi Milap	Do.	Hindi	Daily	7,000	Pro-Congress.
Hindu	Do.	Urdu	Do.	1,250	An organ of the Hindu Mahasabha. Aggressively communal. Critical of Congress for what it calls its pro-Muslim leanings.
Ihsan	Do.	Do.	Do.	3,000	Pro-Muslim League. Anti-Kadiani.

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PUNJAB (cont.)

Inqilab	Lahore	Urdu	Daily	7,000	Pro-Muslim League. Anti-Hindu. Pan Islamic. Strongly communal.
Jarida Al-Islah	Do.	Do.	Weekly	7,500	An organ of the Khaksar movement.
Khalsa Advocate	Amritsar	Gurmukhi	Thrice a week	1,500	Nationalist.
Khalsa Sewak	Do.	Do.	Daily	2,000	A Sikh extremist paper.
Khayyam	Lahore	Urdu	Weekly	4,000	Pro-Muslim League.
Mauji	Do.	Gurmukhi	Do.	9,545	Moderate. At times takes strong view. (See remarks against "Fateh").
Milap	Do.	Urdu	Daily	15,000	Pro-Congress.
Nairang-i-Khiyal	Do.	Do.	Monthly	3,500	Literary.
Phulwari	Do.	Gurmukhi	Do.	1,180	Literary.
Pratap	Do.	Urdu	Daily	12,000	Pro-Congress.
Pritam	Do.	Gurmukhi	Monthly	5,050	Literary. Extremist (See remarks against "Fateh" and "Mauji".)
Shahbaz	Do.	Urdu	Daily	3,000	Pro-Muslim League.
Star	Do.	Do.	Weekly	3,000	Moderate.
Sudarshan	Do.	Do.	Do.	3,475	
Vir Bharat	Do.	Do.	Daily	5,000	Pro-Congress.
Zamindar	Do.	Do.	Do.	5,000	Pro-Muslim League.
Zamindar Sudhar	Multan	Do.	Weekly	1,000	Moderate. Devoted to the cause of peasants.
Zam Zam	Lahore	Do.	Bi-weekly	2,100	Pro-Congress.
Zulfiqar	Do.	Do.	Weekly	1,260	A politico-religious paper of the Shia Community.

NWFP — ENGLISH

Khyber Mail	Peshawar City	English	Weekly	800	Moderate. Influence fairly good.

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NWFP (cont.)

INDIAN LANGUAGES

Hamdam	Kohat Cantt	Urdu	Weekly	500	Pro-Muslim League.
Hamdard-i-Sarhad	Bannu	Do.	Do.	700	
Islah-i-Sarhad	Peshawar	Do.	Do.	500	
Jamhuriat	Do.	Do.	Do.	500	
Mujahid	D. I. Khan	Do.	Do.	600	Pro-Muslim League. Wields considerable influence in the Southern districts.
Paigham-i-Sarhad	Haripur (Rawalpindi)	Do.	Do.	400	Pro-Congress.
Parbhat	Do.	Urdu	Daily	500	Pro-Congress.
Sarhad Daily	Do.	Do.	Do.	800	Anti-Congress. Pro-Khaksar.
Tarjuman	Rawalpindi	Do.	Weekly	500	Pro-Congress. Popular with Hindus.
Tarjuman-i-Sarhad	Peshawar	Do.	Do.	750	Pro-Congress.

BI-LINGUAL

Frontier Advocate	Do.	Urdu-Pushto	Do.	500	Pro-Congress. Also advocates the views of Hindu Mahasabha.

KASHMIR AND JAMMU STATE

ENGLISH

Kashmir Times	Srinagar	English	Weekly	1,250	Independent (Hindu).
Mirror	Do.	Do.	Do.	400	Independent (Nationalist).

INDIAN LANGUAGES

Albarq	Do.	Urdu	Do.	737	Communal (Muslim).
Amar	Jammu	Do.	Do.	800	Communal (Hindu).
Dipak	Do.	Hindi	Do.	700	Independent.
Hamdard	Srinagar	Urdu	Do.	1,000	Organ of the National Conference, Kashmir and Jammu.
Jamhur	Jammu	Do.	Do.	500	Independent (Muslim).
Khalid	Srinagar	Do.	Do.	800	Independent (Muslim).
Kisan	Jammu	Do.	Do.	700	Supports the peasants' cause.

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KASHMIR AND JAMMU STATE (cont.)

Martand	Srinagar	Urdu	Daily	3,000	Organ of the Sanatan Dharm Yuvak Sabha, Srinagar.
Pasban	Jammu	Do.	Weekly	800	Communal (Muslim).
Rahbar	Srinagar	Do.	Do.	600	Pro-Muslim League.
Ranbir	Jammu	Do.	Do.	880	Nationalist.
Sadaqat	Mirpur	Do.	Do.	780	Communal (Hindu.)
		BI-LINGUAL			
Desh Sevak	Jammu	Urdu Hindi	Do.	600	Communal (Hindu).
PATIALA STATE		INDIAN LANGUAGE			
Judge	Patiala	Urdu	Weekly	750	Influential.

Information from Guide to Prominent Newspapers and Periodicals in English and Indian Languages published in British India and Indian States, Government of India, Bureau of Public Information, New Delhi, Government of India Press, January 1941.

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Section IV

POLITICAL

27. General.

Northwestern India is organized and ruled with special reference to the fact that it has always been the vulnerable side of the country and in our day, as in the past, has seemed the most likely to be attacked by an invader. Fortifications, disposition of troops, construction of strategic railways have been undertaken for defense. Special problems have had to be met in dealing with the border tribes, whose allegiance is divided between India and Afghanistan. The mountainous and desert country of the immediate frontier have kept the population sparse and tempted them to make forays on the cultivated area. The economy of the Punjab, to the east of the border, is the usual rural economy of India, yet at any moment it is liable to disruption by military operations in case of an attack.

The most important fact concerning the people is their adherence to Islam. Since the major internal conflict of India now is that between Hindus and Muslims, the general dominance of the latter in this area has special significance. Here would be the Muslim state called Pakistan, if ever the proposal of the Muslim League and its leader, Mr. M.A. Jinnah, were made effective. In the eastern part of the Punjab, the acute issue of Muslim versus Hindu and Sikh is the result of fear among the latter two that they may some day become subject to the former, their ancient oppressor in Mughul and pre-Mughul times.

Different types of administration exist in the region, some parts being provinces of British India, others being Indian (native) states with a theoretical internal autonomy. In some small sections the British control is so nominal that no effort is made to enforce any

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British laws. The census did not function there in 1931, while no information is available concerning the 1941 Census. In all the region between the provincial boundary and the Durand Line, which separates the British and Afghan spheres of influence, local justice and administration are largely by tribal law.

Nationalism has two aspects in the area. In both it is a struggle for independence, but in one it is for the independence of India as a whole and as a unit; in the other it is for an India of at least two separate states, of which one would be the Muslim section of the country. In the North-West Frontier Province, where the first view prevails, the ministry, being under Congress party control, resigned in 1939 because the country had been declared in the war by the government without the Legislative Assembly being consulted. In Sind and the Punjab, however, where the legislatures were not controlled by Congress, the ministries continue to hold office.

The Muslim League, second political party to the Indian National Congress, has its great strength in this area, but so too do other political, or socio-religious, Muslim groups, which are partly or wholly opposed to the League. The most conspicuous of these is the Azad Muslim Conference, headed by the premier of Sind.

Political tension is constant and high, but because of the military tradition in the Punjab and the Frontier regions, the prospect of an outbreak is viewed more seriously than elsewhere in India. Once an outbreak were well started, the people there might move against the rest of the country. Riots now, as at Amritsar in 1919, might lead to severe repressions, and repression in its turn might again arouse deep and active resentment. Other parts of India are more liable to quick explosion than this, but none holds so much potential danger, not only for the safety of the British, but for that of all India.

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28. Government.

The area covered in this survey contains: (a) three Governor's provinces, namely the Punjab (created a lieutenant-governorship in 1859, and a Governor's province in 1935); Sind (separated from Bombay in 1935); and the North-West Frontier Province (formerly a Chief Commissioner's province, changed to a Governor's province in 1935); (b) one Chief Commissioner's province, namely Baluchistan; (c) a number of Indian (native) States, of which the most important is the state of Jammu and Kashmir, the largest (84,516 square miles) of all the Indian States, though the third in population.

The three Governor's provinces have only single-chamber legislatures. The distribution of seats in their legislative assemblies is as follows:

	Punjab	Sind	North-West Frontier
Total seats	175	60	50
General Seats	42	18	9
Reserved for Scheduled castes	(8)		
Sikhs	31		3
Muslims	84	33	35
Anglo-Indians	1		
Europeans	1	2	
Indian Christians	2		
Representatives of Commerce, Industry, Mining and Planting	1	2	
Landholders	5	2	2
University	1		
Labor	3	1	
Women			
General	1	1	
Sikh	1		
Muslim	2	1	

Each of these provinces, in accordance with the constitution, is administered by a Governor, appointed by the British Crown. Within the province the principle of "dyarchy" prevails. By it

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certain subjects, considered to be of first importance, are "reserved" for treatment by the Governor-in-Council. These are law and order, the land revenue, finances, and canals. Lesser subjects, such as agriculture, education, public health, and others, are "transferred" to the legislative assemblies. The Governor is advised by a Council of Ministers, appointed by him at the discretion, but responsible to the legislature. Under the Governor the province is administered by officers of the Indian Civil Service, who are commissioners, deputy commissioners, and magistrates. Police, education, health, forestry, and the excise are handled by special Provincial Services, subject to the Governor and his Council. In respect of legislation the Governor has the right to veto acts which he considers undesirable, to certify legislation refused by the legislature but to his mind essential, and to enact temporary ordinances. In case government by ministry fails, the Governor, under section 93 of the Constitution, may govern by executive order.

The right of franchise is determined by qualifications of property, education, or position held in civil or military service or honors received from the government. For the lower chambers of the provincial legislative assemblies, the electorate includes about 10 percent of the population. For the upper chamber and the central legislature it is much less than 10 percent, because the franchise qualifications are higher. The electorate is divided, according to the principle of "communal representation," into a number of mutually exclusive constituencies. There is first, a "general" constituency, which is practically equivalent to the Hindu community; in the provinces included in this survey that group is a minority. Secondly, the electorate has a number of special communal

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constituencies, representing religious or special interests. Of these the most important is the Muslim, to which is allotted a majority of the seats in Sind and the North-West Frontier and a number just short of a majority in the Punjab. The next most important group is composed of the Sikhs. The other interests for which seats are reserved are shown in the table above.

Each of those provinces at present has a Muslim premier, though the premier of the North-West Frontier Province and his ministry resigned in 1939 and are not holding office.

The Governors and Councils of Ministers are as follows:

Punjab:

Governor: H.E. Sir Bertrand Glancy, K.C.S.I., K.C.I.E.
Premier: The Hon. Khan Bahadur Major Sardar Sir Sikander Hyat Khan, K.B.E.
Minister of Revenue: The Hon. Rao Bahadur Chaudhuri Sir Chhotu Ram
Minister of Development: The Hon. Sardar Dasaunda Singh
Finance Minister: The Hon. Mr. Manohar Lal, Barrister-at-Law
Minister of Public Works: The Hon. Honorary Major Nawabzada Malik Khizar Hayat Khan Tiwana, O.B.E.
Minister of Education: The Hon. Mian Abdul Haye.

Sind:

Governor: H.E. Sir Hugh Dow, K.C.S.I., C.S.I., C.I.E.
Premier (Finance, Medical, Public Health and Excise):
The Hon. Khan Bahadur Allah Bux Mohammad Umar Soomro, O.B.E.

Revenue: The Hon. Mr. Nichaldas Chatumal Vazirani
Home, Political, Miscellaneous, Legal, and General:
The Hon. Sir Ghulam Hossain Hedayetullah
Local Self-Government, Agriculture and Veterinary:
The Hon. Rao Sahib Gokaldas Mowaldas
Education, Labor, Industries, Forests and Rural Reconstruction:
The Hon. Pir Illahi Baksh Nawazali
Public Works: The Hon. Mr. Abdus Satar Abdul Rahman

North-West Frontier:

Governor: H.E. Sir George Cunningham, K.C.S.I., K.C.I.E., O.B.E.
The Congress Ministry resigned (see above), and the Governor assumed administrative and legislative charge assisted by an Adviser, Lt.-Col. F.W. Campbell, C.I.E.

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In a Chief Commissioner's province the Governor-General of India exercises control through a Chief Commissioner, who is solely and directly responsible to him. The province of British Baluchistan is the only such province in the area treated here. The Chief Commissioner is the Hon. Sir Aubrey Metcalfe, K C.I.E., C.S.I.

The same officer is agent to the Governor General, and in this capacity he administers the agency territories (area 44,345 sq. mi. including Chagai, Zhob, Loralai, Nasirabad, Bolan Pass area), and acts as Resident for the Indian (native) States of Kalat and Las Bela. Under him are six political agents for the districts of Chagai, Quetta, Sibi, Loralai, Zhob, Kalat, and the Bolan Pass, who supervise the local administration. This last is by tribal Councils of Elders (jirgahs), exercising tribal customary law.

Since India is chiefly an agricultural country, with about 90 percent of its total population living in villages (population of less than 5,000), the village is the unit of administration, and government is based upon an organization of the rural communities. The northwestern Indian villages, except in a few areas, are of the joint or coparcenary type with a landlord. In theory, the village as a whole is responsible for the payment of revenue, in contrast to the "ryotwari" system of some other parts of India, where the revenue is assessed individually. The village is held by a proprietor called zamindar, ("landlord") or some equivalent term, who collects the revenue from the peasants, and makes return of a certain portion to the government. The village does not have a real headman, as in the case of ryotwari village, though there is a register of land holdings called lambardar. Besides this functionary there are the village accountant and the village watchman, who is a minor police official.

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Almost every district in British India has a local board, generally with two or more sub-district boards subordinate to it. The constitution of these boards is by election and appointment, but the tendency is to increase the elective element at the expense of the appointive. The membership is almost entirely Indian. The revenue of the boards is derived chiefly from provincial taxation, and the expenditures are mostly on education, public health, water supply roads, and bridges.

Municipalities are also governed by boards, headed by a mayor, with the membership largely elective. These control in urban areas the same kind of subjects which the district boards control in rural areas. They collect revenue for their own expenditure and make payments to the provincial government.

A High Court of Judicature is situated in Lahore (for the Punjab) with the Hon. Sir J. Douglas Young as the Chief Justice. Courts of similar function, known as Courts of the Judicial Commissioner, exist in Sind at Karachi, with the Hon. Mr. Godfrey Davis, I.C.S., as Chief Judge; and in the North-West Frontier Province at Peshawar with the Hon. Sir John Gibb Thom, Kt. D.S.O., M.C., as Chief Justice. A High Court is a court of appeal from the district superior courts on both civil and criminal cases. It consists of a Chief Justice and such number of puisne judges as may be deemed necessary by the Crown, with additional judges, when required, who are appointed by the Governor General.

Each province is divided into sessions divisions consisting of one or more administrative districts, with a court of session and sessions judge and assistants if needed. Below these are magistrates' courts, and in the towns, when necessary, honorary magistrates may be appointed. Trial before a court of session may be with assessors or a jury.

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Civil law is in general based upon English common law and Indian legal codes of pre-British times and applies alike to all the population. But in some respects--especially marriage, divorce, inheritance--law is not uniform but varies according to the religion of the defendant, whether Christian, Hindu, or Muslim.

In none of the Indian States covered in this survey does the governmental organization contain an elected legislature. Authority is vested in the hereditary ruler, an Indian prince, who is in theory an autocrat within his own borders, subject to no interference from the government of India. He must, however, conduct all his relations with Indian provinces or other Indian States through the government of India as the paramount power. To maintain suitable relations with him, the government of India deals through a political officer of its own appointment called a Resident. Theory to the contrary, the Resident often interfers in internal affairs as well as external.

Within the Indian States, local administration is to a greater or less degree assimilated to that of British India. In the best organized states, courts operate along the lines of those in British India, and the police system also is modeled to some extent on that in the provinces.

The most important state in the area is that of Jammu and Kashmir, which has its winter capital in the city of Jammu and summer capital in Srinagar. It is ruled by Major General His Highness Maharaja Sir Harisingh, G.C.S.I., G.C.I.E., K.C.V.O., A.D.C., who came to the throne in 1925. The two small states of Hunza and Nagir, situated just beyond the extreme northwest corner of Kashmir, which are internally autonomous, acknowledge the suzerainty of the Maharaja of Kashmir and pay him a nominal annual

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tribute. The government of India keeps a resident in the Jammu and Kashmir State, whose summer headquarters are at Srinagar, Kashmir, but winter headquarters are at Sialkot in the Punjab across the border from Jammu. The government of India also has a political agent--an officer something less than a Resident--at Gilgit, to control the distant northwestern parts of the state. A British officer is stationed at Leh in the eastern part of Kashmir to help supervise the Central Asian trade with India passing through Kashmir. The state has a constitution, which was enacted in 1936 and promulgated in 1938 or 1939. The Maharaja has an Executive Council to assist him in governing the state. There is an assembly called the Praja Sabha ("People's Assembly") of 75 members, of whom 40 are elected. It is presided over by a Deputy President, whom it elects. It appoints four non-official members as Under-Secretaries to assist the Maharaja's ministers. Certain heads of expenditure are subject to the assembly's vote, the others are reserved for action by the Maharaja and his Council. There is a High Court of Judicature modelled on the High Courts in British India. The state has an Advocate-General. There is also a Board of Judicial Advisers to the Maharaja to aid him in disposing of civil and criminal appeals that may come to him, as final authority, from the High Court of Judicature.

The Baluchistan agency consists of the State of Kalat and another state feudatory to it, by name Las Bela. This joint area covers about 80,000 square miles, and has a population of about 400,000. The Kalat State is a confederacy of partly independent states under the Khan of Kalat. Its componenot parts are Sarawan ("Highland"), Jhalawan ("Lowlands"), Kacchi, and Makran. The Khan is Captain His Highness Boglar Beli Sir Mir Ahmad Yar

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Khan G.C.I.E. The state with Las Bela, occupies about two-thirds of Baluchistan, but certain portions of it--Quetta, Bolan, Mushki, and Nasirabad--have been handed over to the government of India for subsidies and quit rents; and have strategic uses.

The North-West Frontier States (headquarters at Malakand in Swat and Peshawar district) are the following:

Amb (225 sq. mi. and population 36,000), ruled by Nawab Mohammed Farid Khan.

Phulra (36 sq. mi.; population 6,600), ruled by Khan K.S. Abdul Latif Khan.

Chitral (4,000 sq. mi.; population 80,000), ruled by His Highness Captain Mohammad Nasir-ul-Mulk, K.C.I.E., the Mehtar.

Dir (3,000 sq. mi.; population 250,000), ruled by the Nawab, Khan Bahadur Nawab Sir Shah Jehan Khan, K.B.E.

Swat (1,800 sq. mi.; population 216,000), ruled by the Wali, Miangul Gulshahzada Sir Abdul Wadud, K.B.E.

The Punjab States Agency include 45 states ranging in area from 2 sq. mi. to 16,434. The leading states are listed below:

Patiala (5,942 sq. mi.;population 1,625,520), ruled by Captain His Highness Maharaja Dhiraj Yadavindra Singh.

Bahawalpur (16,434 sq. mi.; population 984,612), ruled by Major His Highness Nawab-Al-Haj Sir Sadiq Muhammad Khan, Abbasi, Bahadur, G.C.I.E., K.C.S.I., K C.V.O., LL.D.

Khairpur (6,050 sq. mi.; population 227,183) ruled by His Highness Mir Faiz Muhammad Khan, Talpur.

Jind (1,299 sq. mi.; population 324,676), ruled by Colonel His Highness Maharaja Sir Ranbir Singh, Rajendra Bahadur, G.C.S I., G.C.I.E.

Nabha (947 sq. mi.; population 287,574), ruled by His Highness Maharaja Partap Singh Malvendra Bahadur.

Kapurthala (599 sq. mi.; population 316,757), ruled by Colonel His Highness Maharaja Sir Jagatjit Singh, Bahadur, G.C.S.I., G.C.I.E., G.B.E.

Tehri (Garhwal) (4,500 sq. mi.; population 470,109), ruled by Lt. Col. His Highness Maharaja Sir Narendra Shah, K.C.S.I.

Sirmur (Nahan) (1,046 sq. mi.; population 148,568), ruled by Lt. His Highness Maharaja Rajindra Parkash, Bahadur.

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Bilaspur (Kahlur) (453 sq. mi.; population 100,994), ruled by His Highness Raja Anand Chand.

Bashahr (3,439 sq. mi.; population 100,192) ruled by Raja Padam Singh, C.I.S.

Malerkotala (165 sq. mi.; population 83,072), ruled by Lt.-Col. His Highness Nawab Sir Ahmed Ali Khan, Bahadur Sherwani, K.C.S.I., K.C.I.E.

Faridkot (638 sq. mi.; population 164,364), ruled by Lt. His Highness Raja Har Indar Singh, Bahadur, K.C.S.I.

Chamba (3,127 sq. mi.; population 146,870), ruled by His Highness Raja Lakshman Singh, a minor; the State is under Administration.

Suket (302 sq. mi.; population 58,408), ruled by His Highness Raja Lakshman Sen.

Loharu (226 sq. mi.; population 23,388), ruled by Capt. Nawab Mirza Amin-ud-Din Ahmed Khan, Bahadur, Fakhar-ud-daula.

Of the Punjab States, Patiala, Jind, Nabha, and Kapurthala are governed by rulers who are Sikhs. Patiala has the largest population of all the Punjab States, the highest revenue, and is the premier of them. Bahawalpur has the largest area, and second largest population. Much of its area is desert. Khairpur is geographically a part of Sind. Tehri (or Tehri-Garhwal) and Chamba are situated in the Himalayas behind the first great ranges. None of these states has any well developed administrative system.

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29. Political Parites.

Northwestern India has had two centers of nationalist activity, one in the northern Punjab, the other in the North-West Frontier Province. Activity in the Punjab came first, yet nevertheless late in the history of Indian nationalsim. The Punjab had remained true to Britain during the mutiny (1857-58), and until World War I was regarded as an impregnable abode of loyalty. Disaffection showed itself embryonically in 1907 when the government's canal policies, forward-looking though they were, compelled people to make economic readjustments and so inspired dissatisfaction. But full-formed nationalism there came from (1) the race problem, as it exists in those parts of the British Empire where the whites discriminate against the blacks, and (2) governmental interference in a quarrel between the Puritanical Akali branch of the Sikhs and the less strict groups. Disaffection became acute during World War I and was associated with the nationalist movement, which was already far advanced by that time, giving that movement greater strength.

Nationalist feeling burst out in the Punjab in 1914. In May of that year a shipload of Punjabis, most of them Sikhs, was denied admission into Canada, and all the prospective immigrants had to return to India, where they arrived at the end of September, about two months after Austria declared war on Serbia. In their disappointment, these Punjabis saw exactly two things: they were British subjects; they had been denied admission to a part of the British Empire. Here, they felt, was racial discrimination, and if that had to exist within the Empire, then they did not want India to remain in it. When they landed in Calcutta, they scattered throughout northern India, making their way to the

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Punjab, preaching hatred and violence, practising terrorism with small arms of German origin, and strengthening the already existing Ghadr ("Mutiny") party there, which had been first organized in America in 1913. Many were arrested and tried; twenty-eight were hanged; a number of others were transported.

Other Sikhs were returning to India from various British dominions, to a total of about 8,000, all feeling themselves victims of racial discrimination, all fomenting discontent.

During World War I, Britain, trying both to keep order and to stimulate India's war effort, vacillated in her policy toward India between repression and constitutional liberalization. Part of the latter was the promise of more liberal political institutions, which led to the Montagu-Chelmsford reforms and the constitution of 1919; the other was illustrated in the Rowlatt Act (1918), meant to crush terrorism. This latter provided for secret trials before three judges, without the right of jury, and permitted suspects to be held in jail without trial. The nationalists were enraged; riots followed, with violence and bloodshed.

At this time Gandhi, already active capitalized on the resentment of the Indian Muslims that the Caliph of Islam, who was the Sultan of Turkey, had been stripped of his temporal powers by the Treaty of Sevres. Gandhi used the Muslim discontent as the means to bring the Hindu and Muslim communities into common action against the British. He openly espoused the Khilafat movement and got the Congress to do so as well. The nationalist agitation kept this oil and vinegar combination in mixture long enough to produce extensive disorder.

The scene of the most dramatic episode was in the Punjab. There agitation had resulted in violence; the situation was complicated by the third Afghan war, and the government had felt

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constrained to put the military in charge of some regions. At the city of Amritsar in that province, the center of the Sikh community, five Englishmen had been killed and an Englishwoman injured. There was other bloodshed. Leaders were deported, and assemblage was prohibited. But on April 13, 1919, a crowd assembled inside the city in a garden known as Jallianwala Bagh. General Dyer, the officer in command, taking fifty infantry, hastened there to control the situation. When he arrived, he found a number of people, estimated at from 6,000 to 12,000, listening to speeches.

The Jallianwala Bagh is a small square, of about four or five acres, surrounded solidly by the bare unpierced sides of brick houses and high walls, which prohibit any egress except by one narrow opening. The ground is level but for a slight elevation just at the left of the entrance. About half-way down the left-hand side near the wall is a large well, perhaps twenty feet in diameter, the only bit of coverage in the entire garden.

When General Dyer arrived with his soldiers, he marched them through the entrance, deployed them on the eminence beside it, and with no word or signal to the crowd ordered his men to open fire. "The targets," he said afterwards, were "good." There was no escape; the walls were too high to scale; those who leaped into the well only exchanged the bullet for the water. After ten minutes, when 1,650 rounds had been fired and the ammunition was exhausted, he marched his men out, leaving the dead and dying without attention. The casualties, according to the government report issued after long delay, were 379 killed and 1,200 wounded; non-official estimates set them higher.

There is no doubt that in consequence of the Afghan war and the proximity of the Punjab to the frontier passes, the

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situation from a military point of view was dangerous, and General Dyer claimed that "it was no longer a question of merely dispersing the crowd, but one of producing a sufficient moral effect, from a military point of view, not merely on those who were present, but more especially throughout the Punjab. There could be no question of undue severity." But for India Amritsar became a symbol, and the Jallianwala Bagh is now a memorial to her sons who died there.

Events following the Amritsar tragedy accentuated the ill feeling. Martial law was proclaimed two days later through the affected districts. The section of the street where the Englishwoman had been attacked was roped off, and all Indians who wanted to pass along it had to do so by crawling. Floggings in public were frequent; roll calls were enforced upon students; arrests were many; weapons of war were turned against villages.

The British were slow in calling General Dyer to account for his handling of the situation, and when they did so the opinion of Indians was that the case had been unduly postponed and the investigation instituted unwillingly. He was finally censured in a dispatch from the British government to the government of India, but any effect this action might have had in mollifying Indian sentiment was obviated by the fact that a large sum of money was raised by public subscription among Europeans in India and England and presented to General Dyer with a sword of honor as the "Saviour of the Punjab." In 1924, when the matter was aired in a libel suit against a distinguished Indian lawyer, Sir Sankaran Nair, the presiding justice in his opinion absolved General Dyer of blame, and again Indian sentiment was inflamed; nor could the Labour Government, then in power, counteract the

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feeling by its statement that the learned judge was not in full possession of the facts.

A few years later the government became involved in a struggle in the Punjab between the Akali Puritanical sect of the Sikhs and certain other elements of that community which were in possession of rich Sikh temples. The Akalis demanded that the shrines be turned over to them, as the only true Sikhs, and charged the incumbents with licentious living, irreligion, and misuse of temple funds. The Mahants (abbots) of the shrines refused, and the Akalis marched to take possession. At one place the Mahant had in 1921 organized a massacre of Akalis; at others there were lesser disturbances although more prolonged. The Akalis aimed to employ no violence, taking their cue from Gandhi's method of non-violent resistance. It was impossible for the government to remain outside the struggle. The Mahants, who were in possession, called upon the courts to prevent the Akalis from ousting them by mere superiority of numbers, and the government naturally took the position that the Akalis could not take over the temple property except by due process of law. Since the Mahants were in many cases persons of dissolute lives, and abuses obviously existed, the government was put in the position of supporting the wrong side; and, since the Akalis felt that it was beneath the dignity of their religion to pursue the case in the courts, the intestine religious quarrel was converted into an external political struggle.

While the government was in a quandary with the Akalis, one of the Sikh princes, ruler of the state of Nabha, was in 1925 forced by the government to abdicate for maladministration. The Akalis looked upon the government's action as a blow to the Sikh

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community, demanded the restoration of the prince to his throne, and endeavored to hold religious exercises in a great demonstration at a shrine within the borders of the Nabha state. The first body of five hundred Sikh pilgrims, who in February 1924 marched to the shrine, were met at the border by troops and were dispersed with rifle fire, many being killed. Successive pilgrimages followed every two weeks, and the pilgrims were arrested until no less than 14,000 had gone to jail. At last, in 1926, matters were adjusted. The Akalis got most of their demands, although the deposed prince was not restored, and in 1928 was stripped even of his title.

In 1927, when the Simon Commission was appointed to examine the Indian constitutional question and make recommendations of reform, nationalsim blazed up again. The resentment came from the fact that not a single Indian was appointed to sit on the commission. As India viewed the matter, she was being put on trial. She was to have no voice in shaping her own destingy; she was only a petitioner before her British master. The resentment was increased by the fact that the appointment of the commission had not been a party affair; the leaders of the Conservatives, the Liberals, and the Laborites had all agreed on the personnel, and all three parties were represented in it. India saw not a single powerful friend across the water.

There was violence all over India, but expecially in the Punjab. There, at a demonstration against the Simon Commission in 1928 at Lahore, an elderly and very prominent nationalist leader, named Lajpat Rai was beaten by the police. A few weeks later he died. His physician diagnosed his illness as heart trouble, but many nationalists ascribed his death to the beating. Shortly after

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his death, the young English lieutenant of police who had been in charge when Lajpat Rai was beaten and was alleged to have struck him. was murdered as an act of reprisal.

The next year a conspiracy, hatched in Lahore, resulted in the commission of a number of outrages, among which was the throwing of a bomb into the Legislative Assembly while it was in session in Delhi (April 8, 1929). The chief conspirators were tried, sentenced, and executed (March 23, 1931), with the result that riots and violence followed.

With such a history of nationalist activity, the Punjab is obviously a danger spot, where future crises may produce extreme disorder.

Besides the nationalist activity against British imperialism, northwestern India is a scene of internal conflict. The main disputes are: (1) the three-cornered fight in the Punjab between Hindus, Muslims, and Sikhs; (2) the conflict between Hindus and Muslims in Sind and Kashmir; (3) the internecine struggle between various Muslim groups.

The Hindus operate largely through the Indian National Congress. The Muslims, except in the North-West Frontier Province, express themselves chiefly through the Muslim League. The Sikhs have their own political organs. In the North-West Frontier Province the Red Shirts (see below), who are Muslims, are an affiliate of the Indian National Congress. Various other Muslim organizations, primarily religious or social in purpose, operate in this area to affect politics as well. Such groups are the Ahrars, Momins, Khaksars, and others.

The prevailing political issue of the region is that of "Pakistan"--the separation of predominantly Muslim sections of

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India, meaning this very region, from the predominantly Hindu, so as to form a separate nation.

Pakistan is predicated upon certain basic assumptions: (1) that Hindus and Muslims cannot live together in peace; if they should try, the Hindu majority would endeavor to coerce the Muslim minority and civil war would result; (2) that a separate Muslim state in northwestern India would affiliate with Afghanistan and other Islamic countries west of India, all of which would be hostile to a Hindu-ruled India; (3) that the Muslims of India are united in desiring Pakistan. Every one of these propositions is open to serious question.

Underlying the Pakistan scheme, designed to make it acceptable to a wide body of modern Indian Muslim opinion, are two further considerations. The first of these is the traditional Muslim division of the world into two camps. One camp is that of "Islam," where the people adhere to Islam or some other religion "of the book," namely, in our day, Judaism or Christianity. The other is the camp of "War," wherein the people are infidels and should be brought, by force if necessary, to acceptance of Islam. The second consideration is historical. The Mughul empire was Muslim and it is viewed nostalgically by numerous Indian Muslims now as the good old days, which they hope to restore.

In the Punjab, where Muslims live side by side with Hindus and Sikhs, each of the three groups fears the others though the Sikhs have come to consider the Muslims a greater threat than the Hindus. The apportionment of legislative seats is by communities (see in paragraph 28). The great proponent of Pakistan is the Muslim League, which in the last two and a half years, since March 1940, has been using the issue to build up its strength. In the

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1937 elections for the provincial legislature, the last held in India, the Muslim League had very little strength in northwestern India. The following table illustrates this point:

Province	Total number of seats	Number reserved for Muslims	Number won by Muslim League
Punjab	175	84	1
Sind	60	33	none
North-West Frontier Province	50	36	none

Though no test of strength has been held since, it is generally assumed that the Muslim League's strength is greater now than in 1937. Nevertheless, it is still far from dominating the Muslim community. Important political leaders, like Sir Sikandar Hyat Khan, premier of the Punjab, and Mr. Allah Baksh, premier of Sind, flout the League and appear not to rate the League's strength as dominant. In the North-West Frontier Province the Khuda-i Khidmatgar ("Red Shirts"), a non-Muslim League organization, presumably is still strong, but the strength of the Pakistan movement there cannot be accurately assessed, any more than can that of its proponent, the Muslim League and its leader Mr. M.A. Jinnah, though both appear to be increasing.

The so-called "Red Shirts" (Khuda-i Khidmatgar, "Servants of God") grew up in 1929-30 in consequence of the dissatisfaction with the operations being conducted by the Simon Commission. Their leader, Abdul Ghaffar Khan, modeled his activities largely on those of Gandhi, and advocated non-violent resistance as the method of revolt. This was a strange doctrine for the bloody and tumultuous border, but it had marked success, and the party grew to great numbers. Though its activities were not always devoid of violence, it gave its dogma wide range, and Abdul Ghaffar Khan was known as "the Frontier Gandhi," while his party

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was an affiliate of the Congress. There is no reason to think that inroads by the Muslim League have destroyed the Red Shirts' position of supremacy. Their ministry in the North-West Frontier Province resigned in November 1939, along with the Congress ministries in other provinces, in protest against the action by the government of India which had exercised its constitutional right to declare India in the war without consulting the Legislative Assembly. In 1940 the premier, Dr. Khan Sahib, brother of Abdul Ghaffar Khan, was one of many who were imprisoned for adopting satyagraha (non-violent resistance) against the government of India on the failure of the British to promise India unconditional independence after the war. He was released in December 1941.

Of the many Muslim organizations that do not follow the lead of Mr Jinnah and the League, the one to act most vigorously in the Azad ("Freedom") Muslim Conference, the special organ of Allah Baksh, premier of Sind. This was organized in April 1940 by representative Muslim groups such as Majlis-i-Ahrar, the Jamiat-ul-Ulema-i-Hind, the All-India Momin Conference, and others, and met in Delhi April 27-28, 1940, with Allah Baksh as president. The daily attendance at those meetings was reported in the press as more than 50,000. The conference undoubtedly represented many Muslims, though it would be impossible to check its claim of representing a majority of the community. In its resolutions at that time it repudiated Pakistan, urged the Muslims to work for Indian independence, and supported the demand of the Indian National Congress for a constituent assembly to frame a new constitution on nationalist lines.

Various provincial Azad conferences have been held since, and on March 1, 1942, the all-India Azad Conference assembled

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again in Delhi with Allah Baksh in the chair as before. It adopted a resolution calling for Indian independence and urging Mr. Jinnah to unite with the Hindus. On the Azad conference board are the premiers of Bengal (Mr. Fazlul Huq), the North-West Frontier Province (Dr. Khan Sahib), and Sind (Mr. Allah Baksh).

The Sikhs have their home in the Punjab and their political importance does not extend beyond it. Their chief political goal today is to prevent domination of the Punjab by the Muslims, and to this end their various political organization have united in the Sikh All-Parties Committee. Its president is Baldev Singh, and one member of its governing committee is Jogendra Singh, who at the beginning of July 1942, was appointed a member of the Viceroy's Council for Education, Health and Lands. It was this committee that dealt with the Cripps Mission in March and April 1942, on behalf of the Sikhs.

In Sind, Hindu-Muslim tension is high and has often led to riots, notably in 1935 when a Muslim was executed for murdering a Hindu in the Punjab. It had been felt that communal feeling was too high in the Punjab for the execution to take place there.

In Kashmir the quarrel between the Muslim majority and the Hindu minority, which includes the ruling group, is perennial, though rarely resulting in major disturbances. For several years in the early '30's the Muslims were engaged in a move to free themselves from certain oppressive feudal practices involving the impressment of labor. The movement was successful but led to intervention in state affairs by the government of India, which exercised thereafter for some years indirect control over the state's finances through an appointed representative. The Indian government had for some time been dissatisfied with the conduct

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of Kashmir's affairs and was probably not entirely displeased that other troubles had given it the occasion to interfere.

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30. Foreign Policy and International Relations.

In this area, as in the rest of India, the foreign policy is that of the government of India; the separate provinces of British India and the Indian (native) states have no direct relations with countries outside of India. The official attitude towards America is that of the government of India and is entirely friendly, and the unofficial attitude of the general public is also friendly. America occupies a position of greater esteem than does any other foreign country. This preference may, however, be altered if the Americans become involved in the present (August 1942) struggle between Indian nationalism and British imperialism. We have in India, at present, the advantage of a reputation for democratic ideals and liberal action toward the Philippines and this reputation has been enhanced by the work of the Grady Mission in furthering plans for the wartime expansion of Indian industry. But any use of American troops to quell current political disorder might easily undo the good achieved through many decades.

Though the separate parts of India have no foreign policy of their own, any consideration of northwestern India naturally suggests discussion of specific aspects of India's foreign relations, for it is the part of the country most deeply concerned in three problems that constantly demand the Indian government's attention. Those are (1) border relations with Afghanistan, that is, the problem of the northwest frontier; (2) relations between the Muslim community of India, chiefly concentrated in this area, and the Muslims outside India, especially to the west, and the repercussion in the Near East of Muslim political attitudes in India; (3) the relations of India with Central Asia, and beyond Central Asia with Russia.

The Frontier. The problem of the northwest frontier is primarily military and as such is not open to discussion in this section

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of the survey. It may be remarked briefly, however, that strong defense of this border is necessary to prevent a possible invasion of the country like those of constant recurrence throughout India's history from prehistoric times to the 18th century.

Interwoven with the military problem and helping to define it are various other factors--geographic, economic, ethnic, religious, political. The frontier is a region of hills and mountains, barren and unwatered, where the maintenance of life is a constant struggle. Behind it, to the west, is a long stretch of mountains equally unproductive, except for a few scattered valleys; but in front lie the fertile plains of the Punjab. The Pathan hillmen can no more resist this temptation before them than Nero's half-starved lions could view unmoved the arena full of kneeling Christians. Raids, cattle-lifting, plunder, kidnapping for ransom, gun-running have been axiomatic and perennial and still are recurrent.

Already moved by economic necessity, the border tribes were marked off from their eastern neighbors by a language difference. In the hills and foothills the speech was Pashtu, as in Afghanistan; on the plains it was some variety of Punjabi. In each case the tongue was Aryan, but the difference was sufficient to produce unintelligibility and so a natural hostility, ending in a situation more than a little like that of the Highland Gael and the Lowland Saxon. The most basic fact is that the border tribes are by tradition and current culture more akin to Afghanistan than to India, and such loyalty to a distant rulership as these montane individualists are capable of possessing is directed to Kabul rather than Delhi.

The ethnic situation is further complicated by features of the boundary line. For example, the Jowaki "peninsula" of independent land inhabited by Afridis completely separates the Peshawar and Kohat

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districts of the North-West Frontier Province, and the road between them, passing through this salient, is a constant incentive to brigandage. Again, the Durand line, which divides the Afghan and British spheres of influence, cuts directly through a number of tribal entities, distributing a tribe between Afghanistan and India, and pleasing no one, least of all the tribesmen.

Politically, the natural sympathy of the border peoples to Afghanistan has been utilized from time to time by the various Amirs of that country to arouse hostile action against India. The intrigues were not always stimulated by the Amir, but by nobles; yet in those cases the Amir generally connived, or at most disclaimed the ability to control these turbulent tribes. Across the border from India near the Hazara district have also settled, at various times, political refugees or malcontents from India, who have tried to make trouble for the Indian government.

Various means are used to control the border. Direct force with the use of punitive expeditions is one; application of the principle of tribal responsibility for the actions of individuals is another. A third is enrollment of tribesmen in irregular troops or local police levies (see paragraph 25). This last device has helped to relieve the economic pressure under which the people operate. During the war, it has been possible to recruit from this area (see paragraph 19). None of these methods, nor all of them together, seem to have been fully effective. The border tribes are still liable to break into unrest at any time--as in the spring of 1942--and they still seem more sympathetic to Afghanistan than to India.

The most likely means of uniting the border to India seems to be the "Red Shirts" movement (see paragraph 29).

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For a number of years the Baluchistan border of Seistan was a matter of concern to the government of India because through it would have been a logical route for Russia, if she should traverse Persia or Afghanistan, to reach India and the Arabian Sea. After the Anglo-Russian Convention of 1907, in which Russia recognized Afghanistan as outside her sphere of influence, British fears diminished. In connection with the present war, the Seistan border is of importance in providing a route to transport supplies to Russia. Nevertheless it may be doubted whether the fundamental distrust the government of India has felt toward Russia for well on to a century has vanished. Military aggression or, today, the propagation of social and economic philosophy from the U.S.S.R. into India, is viewed as a constant threat. The government of India is at this moment (August 1942) trying to use the Communist party and other agencies in India to oppose the Indian National Congress, but there are no signs that it has lost its dislike of radical socialism.

Relations with the Muslim Near East. It is a common remark that the Muslim Near East is interested in the fate of Indian Muslims, and any settlement of the constitutional problem in India which would give the Hindus an advantage over the Muslims would have deplorable repercussions in the Near East. A study made in August 1942 for the Office of Strategic Services casts serious doubt upon this proposition. The thesis is based upon a notion that pan-Islamism still lives. Fifty years ago there was, indeed, a general attitude in Muslim countries that the demands of religion and the self-preservation of individual Muslim groups required that they should all collaborate in a close union. That attitude is now almost entirely defunct. Nationalism, not religious universality, is the ideal that engages the Near East. It led to the formation of Arab and Egyptian states at the expense of the Turks who were fellow Muslims. It produced abolition of the caliphate by the

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Turks, in whose sultan the office had been vested. It brought cooperation of Muslims with non-Muslims in Egypt and in Palestine, where in both cases Muslims and Christians were associated. Afghanistan takes an interest in the political developments in India, and has a concern for the fate of the Muslim northwest. But that concern is motivated less by a religious interest than by a nationalist desire to establish an Afghan kingdom including large sections of India. In Iran and Iraq Indian nationalism is viewed sympathetically. The one part of the Near East where the religious issue commands serious attention is Saudi Arabia. This region is Wahabi, that is, conservative and fundamentalist, and unlike the rest of the Near East. To it religion still remains more important than social or political theory.

The feeling of the Near Eastern Muslims for their co-religionists in India has for more than a century been one of hardly concealed contempt. As the British hold was made firm in India, that contempt increased. And the contempt for Indian Muslims was matched by a growing sympathy with the nationalist movement, which was directed against the same imperialist power that was the active menace to the Near East. Nationalism was something Turkey, Egypt, and Arabia understood; religious issues they did not view as equally pressing. The Congress in India and the Wafd in Egypt, therefore, had a common ground. But the campaign in India for the caliphate, back in 1919 and later, aroused no heat elsewhere. Today the Turkish and Egyptian press sympathizes with the Congress Party's nationalist aims and is only partly divided over the wisdom of present methods used by Gandhi. But the Muslim League's fears for the integrity and rights of India's Muslim community do not produce sympathetic echoes.

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The substance of the situation is that the Muslims in India are aware of their minority position, and the Muslim League endeavors to build a Muslim state--all the while being themselves conscious of religious issues and hoping for Near Eastern sympathy. But the Near East itself takes little interest in the Muslim League's religio-political program and often expresses surprise that the League does not cooperate with Congress. It has developed an interest in national politics rather than international religion, and is hardly moved by the communal cries of Muslim India.

Relations with Central Asia. The historical trade routes from India to Central Asia run from Peshawar through Afghanistan and from eastern Kashmir into Tibet and Chinese Turkestan. From time immemorial these routes have been invasion paths for hungry hordes of Central Asians advancing toward the riches of India, often enough pressed on by equally hungry--and more powerful--hordes behind them. These routes have also been culture channels for the civilizing religion, literature, script, art of India to flow into the wide regions to the north and northeast. The great mediaeval conquerors--Timur-i-lang (Tamerlane), who invaded India in 1398, and Babur, who invaded in 1525--looked upon northwestern India as a portion of their whole empire, of which Central Asia, Persia, and Afghanistan were the more important part. India's relations with these areas have never been critical in modern times, yet the historic consciousness of Kashmir still contains memories of wars with China and minor affrays with Tibetan rulers, and everywhere there is recollection of inroads from Central Asia. The latent suspicion might be crystallized today if Russia showed any intention of pushing her power or her dominant ideas into India. The Kashmir passes, the Khyber, and the roads into Baluchistan provide three routes for Russian penetration, and the government of India never ceases to be aware of the fact.

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Section V

ECONOMIC

31. General.

Northwestern India is the poorest part of the country. Most of its 458,000 square miles are desert, arid plateau, dry hills, or rugged mountainous country. Rainfall is very sparse throughout, and at best reaches a maximum of about 30 inches a year in the northeast Punjab and 56 inches in Kashmir. The only large crop-producing areas are the irrigated valleys of the five rivers of the Punjab and of the lower Indus River in Sind. Population is dense only in these fertile areas; in northwestern India as a whole, the population is only 50 percent as dense as the all-India average.

Crops. The chief crops in northwestern India are wheat and cotton, in the production of which the Punjab leads the rest of India. Total wheat production in 1938-39 was 4,326,000 tons, of which the Punjab alone produced 3,235,000 tons; total cotton production in 1938-39 was 1,651,000 bales of 400 lbs. each, of which the Punjab yielded 1,040,000 bales; total production of rice in the same year, 499,000 tons; sugarcane, 302,000 tons; rape and mustard seed, 135,000 tons; barley, 199,000 tons; jowar, 215,000 tons; bajra, 340,000 tons; maize, 599,000 tons; grain, 439,000 tons; tobacco, 44,000 tons.

Livestock. Northwestern India is particularly strong in livestock, with the Punjab leading the region in all classes of animals (though their quality, as in the rest of India, is low). According to the Livestock Census of 1935, cattle in northwestern India totalled 17,837,000; buffalo, 8,251,000; sheep, 9,367,000; goats, 9,436,000; horses, 657,000; mules, 52,000; donkeys, 1,073,000; camels, 688,000.

Fisheries. Fishing is not even a minor industry in any part of northwestern India, except for some thousands of Muslim fishermen on the coast of Sind. Their catch is not large and plays but a small part in the economic life of the province.

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Food Problem. The food position of northwestern India is complex. Both the Punjab and Sind normally have a combined surplus of about 700,000 tons of wheat, and Sind usually has a surplus of 150,000 tons of rice as well. In the rest of northwestern India, life is generally much harder--crops are poor and irregular, and food shortages are common. The tribesmen of the North-West Frontier Province, in particular, look with envy on what they regard as the softer, easier, "luxurious" life of the peasants and city dwellers in the river valleys. The temptation to loot becomes hard to resist in poor years or times of political strife.

Minerals. At present only a few minerals are being exploited in northwestern India. Oil to the extent of 25,000,000 imperial gallons is extracted annually from two small fields near Rawalpindi in the northwestern Punjab. Salt mines in the Punjab and the North-West Frontier Province yeild annually some 200,000 long tons of salt. Small coal mines in various parts of the Punjab and Baluchistan yield less than 200,000 long tons per annum. Baluchistan produces some 22,000 tons of chromite annually, while small amounts of fuller's earth are extracted in the Punjab, and gypsum is found in both the Punjab and Kashmir. Some 20,000 tons of sulphur is extracted from government-operated fields in Baluchistan.

Forests. Northwestern India's forest resources are concentrated in the forests of the Punjab, from which pine, deodar, spruce, fir, sissoo (Dalbergia sissoo--a hard, close-grained wood), and mulberry are taken. Pine is also cut in the North-West Frontier Province and deodar (the Indian cedar) in Kashmir. In 1938-39 about 36,000,000 cubic feet of timber were cut in the Punjab, North-West Frontier Province, and Baluchistan.

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32. Manufacturing.

Modern industry has scarcely reached its initial stages in northwestern India. Nowhere are the city skies blackened by smoke from the chimneys of industry. The only industrial establishments of any consequence are the railway workshops at Lahore, the oil refinery at Rawalpindi, a half dozen textile mills, and several ordnance and aircraft repair plants. In the year 1938 there were in all of northwestern India only 1,184 factories (including 451 seasonal cotton ginning plants), employing a total of 129,518 workers. Some 780 of these factories, employing 72,000 workmen, were located in the Punjab; 322 establishments, with 30,000 workmen, in Sind; 38 plants, with 24,000 workers, in Kashmir; and a few dozen establishments were in the North-West Frontier Province and Baluchistan.

Lahore is the largest industrial town in northwestern India, chiefly because of the great workshops of the North Western Railway. These shops, which repair locomotives, freight cars, passenger cars, and signal equipment, rank with the largest in India, and employed 9,000 men in 1937. In the same year Lahore also had ordnance and R.A.F. depots employing 1,500 men, eight small engineering plants, one small steel rolling mill, several small foundries, one cotton mill, one flour mill, and one saw mill.

Rawalpindi contains the smaller of India's two oil refineries (the larger being at Digboi in extreme northeastern Assam). New equipment has been installed in the last few years, raising the plant's crude oil refining capacity to 4,000 barrels a day and its cracking capacity to 2,500 barrels a day. Since the oil fields have been yielding only about 2,000 barrels a day, the cracking capacity in recent years has been greater than the output. Gasoline with an octane rating of 63 to 67 is being produced and raised to aviation gasoline of 87 octane by leading. A duosol plant for the production of aviation engine lubri-

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cating oil is to be installed. The refinery employed 800 men in 1938, but the number has probably increased since then. Rawalpindi also has an arsenal, a heavy repair workshop for military transport, a distillery, a brewery, and a saw mill.

Karachi, the chief port of northwestern India, contains the workshop of the Port Trust, the Vulcan Engineering Works, and eight smaller engineering concerns; also a tramway (trolley) workshop, a large R.A.F. aircraft depot, one cotton mill, and one flour mill. (Information on government-controlled and operated aircraft and automobile assembly facilities in Karachi is already in the hands of the Military Intelligence Service.)

Amritsar, chief Sikh city, possesses the workshop of the Public Works Department, several small foundries, 14 small textile mills, one small distillery, a flour mill, a rice mill, and a tobacco factory.

Sukkur contains a railway freight car and passenger car workshop which employed 1,500 in 1937.

Attock has an important cement plant which employed 1,300 in 1937.

Ferozepore contains one of the chief arsenals in northwestern India.

Quetta, the chief town and military post in Baluchistan contains a large arsenal, a heavy repair shop, and several minor factories.

Gurdaspur contains the largest woolen mill in northwestern India, the New Egerton Mills, which employed 2,100 in 1937.

Lyallpur has a large cotton mill and several flour mills.

Jullundur has several small foundries.

Srinagar, chief town of Kashmir, has a large silk factory and miscellaneous textile establishments.

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33. Utilities.

Power Plants. The largest electric power network in northwestern India is the Uhl River hydro-electric works in the Punjab, which has three alternators with a total capacity of 36,000 k.w., and supplies electricity to 19 towns in the Punjab, including Lahore, Amritsar, and the railway workshops outside of Lahore. Many of the towns in the Punjab also have their own steam or diesel power plants--e.g., Lahore, Amritsar, Multan, etc. The total capacity of installed generating plants in the Punjab in 1942 was 97,000 k.w. Sind power plants in 1942 had a total generating capacity of 19,000 k.w., the largest unit being an 8,000 k.w. diesel plant at Karachi. The North-West Frontier Province in 1942 had a total generating capacity of 16,000 k.w., centered in the capital, Peshawar. (The North-West Frontier Province hydro-electric scheme provided 9,600 k.w., while a supplementary steam plant in Peshawar provided 2,300 k.w.) Kashmir has a small hydro-electric power plant, which, in conjunction with a diesel unit, provides 1,500 k.w. to Srinagar and Jammu. Baluchistan has no power plants of any size, except for a 650 k.w. diesel unit at Quetta.

Ice Plants. The Punjab has twelve ice factories, two each in Lahore and Amritsar, and one in Jullundur, Multan, Montgomery, Ambala, Attock, Hissar, Ludiana, and Sheikhupura; none of these plants employed in 1937 more than 40 men. Sind had one ice factory in Karachi in 1937, and the North-West Frontier Province has one ice plant in Dera Ismail Khan. Although information is not precise on this point, there may exist eight other ice plants in the Punjab and two additional plants in the North-West Frontier Province.

Water Works. The capitals of the Punjab, Sind, and the North-West Frontier Province (Lahore, Karachi, and Peshawar respectively) are the only towns in northwestern India which are listed as having water works systems. Information is not available on the capacity of these

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systems.

Gas Works. None.

Sanitary Installations. Karachi is the only town in north-western India which is definitely known to have a sewage system; information on its capacity is not available.

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34. Railroads.

The railroad system of northwestern India was designed primarily for military purposes--to supply forces holding the frontier passes against invasion from the northwest and to hold one river after another, should an invading force crash through the Khyber Pass and descend upon the Punjab. Thus a single-track line runs right up via Peshawar into the Khyber Pass to the Afghanistan frontier, another single-track line runs from Sind up the Bolan Pass via Quetta to the Afghan frontier, and an extension of the Quetta line runs west along northern Baluchistan to the Persian frontier. These frontier lines, however, are only the western fingers of the main northwestern network, which is particularly complex in the Punjab. These Punjab lines can best be summarized in the statement that east of each of the five rivers which traverse the Punjab from northeast to southwest there is at least one single-tracked railroad line and that these single-tracked lines are interconnected by a series of short lines, centered chiefly at Lahore.

The Punjab network is connected with the railways of the Ganges Valley by three tracks--a double-tracked line running from Lahore to Saharanpar (in the northwestern corner of the United Provinces) and by two single-track lines to Delhi. The Punjab network is connected with Sind by a double-track line which runs down the east bank of the Indus River to Hyderabad (in Sind), crosses to the west bank, and terminates in Karachi. Finally, it should be noted that in Sind there is a single-track line on the west bank of the Indus which makes it possible to go from Karachi to the Quetta branch line without crossing to the east bank of the Indus.

All these lines are broad gauge (5'6") and all are included in one railway--the North Western Railway, which has a route mileage of 6941 miles and a total track mileage of 9887 miles. Details of permanent way and roadbed have already been given in the Strategic Survey of India.

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Besides the North Western Railway, there are several minor lines which enter northwestern India, but mainly serve other areas. The western railhead of the metre gauge Jodhpur State Railway, for example, is at Hyderabad, where the main line of the North Western Railway crosses the Indus River. This Jodhpur line runs eastward and northeastward, intersecting in Rajputana a number of metre gauge lines which provide the shortest trip in miles (but not in time) from Karachi to Delhi, Agra, and other cities. Besides the Jodhpur State Railway, two other metre gauge lines enter northwestern India--the Bombay Baroda and Central India Railway, and the Bikaner State Railway. Both these railways enter only the southeastern part of the Punjab and have little strategic importance.

In total equipment, the North Western Railway is second only to India's premier line, the East Indian Railway. At the end of March 1941, the North Western Railway had 1140 locomotives, with a total tractive effort of 30,371,483 lbs. It had 2,302 passenger cars and 29,567 freight cars; the carrying capacity of most of the freight cars was between 18 and 24 tons. Like the equipment on the rest of the Indian railways, that of the North Western Railway has been steadily deteriorating during the present war; the chief reasons have been given in the Strategic Survey of India.

The carrying capacity of the North Western Railway is indicated by the fact that in the fiscal year 1940-41 it carried 9,984,000 tons (in terms of tons originating), or 14,187,000 tons (in terms of tons terminating), in the same year the railway achieved a figure of 3,115,147,000 net ton miles. The North Western Railway, it is generally agreed, can carry much more freight than this; in times of peace in India the railway is never worked to capacity, for many of the lines are strategic and have no economic justification (on one of them only one train a week used to run). Considering the present shortage of equipment

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in India, it would seem reasonable to assert that the present carrying capacity of the North Western Railway is limited only by the rolling stock available, not by crowding of the present lines of track.

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35. Roads.

Like the railroad system, the road network of northwestern India was developed to meet an attack upon India from the northwest frontier passes. The Grand Trunk Road, a first class all weather highway, runs from Delhi through Amritsar and Lahore right up to the Khyber Pass. Another good road branches off the grand Trunk Road at Lahore, runs southwest to Multan, and then west to Quetta and Chaman (covering the Bolan Pass); the crossing over the Indus River, a few miles west of Multan, is unbridged. The third first class road in northwestern India is a newly-completed short cut from Delhi to the Lahore-Multan road; this new road runs northwest from Delhi via Hissar and Fazilka to Arifwala, on the Lahore-Multan road.

Besides these main roads, there is a dense network of secondary roads in the Punjab, linking all the principal cities. Two roads are worth mentioning in Kashmir. One, about 206 miles long (Jammu to Srinagar) is the highway which comes from Sialkot in the Punjab and enters Kashmir at Jammu, then runs north by the Banihal Pass down to Srinagar. The other road comes off the Grand Trunk Road at Rawalpindi, goes past Murree (a hill station), thence to the Jhelum river valley and up to Srinagar. The distance from Rawalpindi to Srinagar is 197 miles. Both roads are blocked by snow in winter. The chief road in the North-West Frontier Province is a winding military road which runs from Peshawar through the Kohat, Bannu, and Waziristan Districts into Baluchistan, where it connects with a good road from Fort Sandeman to Quetta.

This road system is seriously deficient in at least one respect: there is no connection between the roads to the Khyber Pass and Quetta, on the one hand, and northwestern India's chief port, Karachi, on the other hand. In fact, there is not a single good modern road in all of Sind, and none in Baluchistan (except for the northeast corner around

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Quetta). Although there is a fair weather road on each bank of the Indus River, both roads are of the poorest type and said to be suitable at best for only light cars.

The following table shows the mileage of the various types of roads in northwestern India, as of March 1940.

	Tar Asphalt or Cement	Water Bound Macadam	Gravel	Fair Weather Dirt Roads	Unmotorable car tracks
Punjab	3,640	738	42	10,666	12,681
Sind	143	120	308	6,480	4,651
North-West F.P.	884	193	1	1,410	1,433
Northwest (Tribal Areas)	289	75	549	209	--
Baluchistan	205	200	1,146	1,326	1,066
Kashmir	No data available				
TOTAL	5,161	1,326	2,046	20,091	19,831

The number of motor vehicles of various types in northwestern India is shown in the following table:

	Private cars	Taxis	Buses	Trucks	Motor-cycles	Total
Punjab	5,713	406	2,054	3,966	811	12,950
Sind	3,147	under cars	616	332	418	4,513
N.W.F.P.	2,132	125	732	760	360	4,109
Baluchistan		NO INFORMATION				
Kashmir		NO INFORMATION				
TOTAL	10,992	531	3,402	5,058	1,589	21,572

Information about bus lines is not available, though they are known to operate widely. Motor car repair facilities are very meagre: two repair shops in Lahore, one in Rawalpindi, and one in Karachi. No civil repair shops are reported to exist in Baluchistan or the North-West Frontier Province, though of course there are military transport shops in the Punjab, Baluchistan, and the North-West Frontier Province. Information on garage facilities is not available.

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36. Shipping.

The only port of any consequence in this area and the one that serves the whole of it is Karachi. Before the war this was the third port of India; with exact figures unavailable at present (August 1942), it is impossible to be certain of its present relative importance. Since Calcutta has been rendered unsafe by Japanese air and surface activity in the Bay of Bengal, it is likely that Karachi is now the second port, with Bombay taking first place.

Karachi is the chief point of entry for aircraft and the nearest harbor to the Persian Gulf area, whence India has been getting most of her petroleum supplies since the loss of Burma. A double-tracked broad gauge railroad runs from Karachi, via Hyderabad in Sind, east of the Indus, to Samasata in the Bahawalpur State, 500 miles from Karachi. There a single-track railroad leads via Multan to the system that feeds the North-West Frontier, and other single-track routes lead to the various systems of the Punjab and to Delhi and the east. From Hyderabad a line runs northward along the west bank of the Indus, giving connections to Quetta, Fort Sandeman, and Zahidan. From Hyderabad a metre gauge line runs to Marwar Junction in Rajputana where it connects with the metre gauge line from Ahmedabad to Delhi.

In 1938-39, 4,105 vessels entered the port of Karachi, with 2,937,928 net tonnage. The total imports were 861,000 tons and the total exports 1,396,000 tons, with a total combined value of about $151,980,000. The exports usually consisted of wheat, cotton, barley, rice, oilseeds, wool, hides, skins, and today some chrome ore. The imports were chiefly cotton and woolen piece goods, sugar, machinery, iron and steel, coal and coke.

Under war conditions the port is badly crowded and the harbor facilities are overworked with traffic to the Persian Gulf

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and rail shipments sent to relieve the congestion at Bombay.

The population of Karachi, according to the 1941 Census, is 3,59,497, an increase of almost exactly one-third over that of 1931, which was 263,565. Karachi has been growing fast and is now the eighth city of India.

The port is actually on the (former) island of Kiamari, the farthest terminus of which is about 2 miles from the city of Karachi. The harbor is formed, on the west, by Manora breakwater, at the southernmost point of entrance, leading to Manora point, whence extends northwest a low sandy isthmus running to the mainland, which constitutes the boundary as far as Baba Island. There the harbor line runs roughly east by north across the water to the west wharf, which is on the groyne opposite Kiamari, and then up to the Native Jetty at the extreme north-eastern end of the harbor. On the east the line down Kiamari runs SW by S along the Napier Mole to the Passenger Basin, whence a breakwater runs SSE about 1.5 miles, terminating NE of Manora Point. The width of the harbor varies from 200 to 1,000 yards, and its area is about 490 acres, with a depth of 24 ft. and upward at low water. A considerable depth of shoaler water is used by native vessels.

The entrance channel at high water spring tide has 38 feet 6 inches of water, at mean neap tides 35 feet 11 inches. Vessels drawing 30 feet can enter the port during the monsoon season, though the Deputy Conservator of the port may, at his discretion, allow vessels of deeper draught to enter. During the fair season vessels of 31 or 32 feet draught can enter or leave at 8 feet tide.

The steamer wharves can accomodate three steamers of

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575 feet, with 32 feet draught, and one of 600 feet with 34 feet draught; nine steamers of 550 feet, two of 500 feet, one of 470 feet, three of 450 feet, one of 400 feet, and one of 430 feet with 26 to 29 feet of water alongside, and one of 325 feet with 18 feet draught. There is a total of 22 berths at east and west wharves combined.

There are 16 electric cranes of 2 tons, and one of 14 tons on the wharves. There is one 30-ton floating crane.

The Boat Basin, at the southern end of the Kiamari wharves, contains (1) the Commisariat Wharf, with quayage 150 feet long, 17½ feet at high water and 8 feet at low water; equipped with one 30-cwt. hydraulic crane and one 30-ton hand crane; (2) the Passenger Landing Pier, with quayage of 450 feet, depth at high water of 16 feet and low water of 6½ feet; (3) the Railway Wharf, with quayage of 800 feet, depth at high water 19½ feet, low water 10 feet, equipped with three 30-cwt hydraulic cranes and one 3-ton hand crane.

The Bulk Oil Pier lies south of the Boat Basin. It has 403 feet of quayage, and vessels 550 feet long can be berthed alongside. The depth at low water is 31 feet. Pipes run from the pier to the oil installations, which are in the immediate neighborhood. Pipes for liquid fuel run from berths 2 and 6 of the Kiamari wharves to the oil installations permitting two ships to be bunkered with oil fuel simultaneously, or one ship to be bunkered and one tank to be discharged simultaneously, in addition to the service available at the oil pier.

The Native Jetty, at the northeast end of the harbor has 1,235 feet of quayage, with depth at high water of 17½ to 22½ feet, and at low water of 8 to 13 feet. It is equipped with

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five hydraulic cranes up to 1 ton, 10 1 ton hand cranes, one 1½-ton hand crane, two hydraulic cranes of 35 cwt., and one of 30 cwt.

Beside the Native Jetty is the Napier Mole Boat Wharf, with quayage of 1,824 feet, depth at high water of 21½ feet, at low water of 12 feet, equipped with three hand cranes of 1-ton each.

There are six lightening piers for landing and shipping stores.

North of the ship wharves is the Heavy Lift Pier to accomodate barges, with high water depth of 15 feet, low water depth of 5½ feet. It has a hydraulic crane of 14-tons.

At the West Wharf Reclamation is a seaplane port with a slipway for flying boats and a jetty for landing and shipping mails, general merchandise, and luggage.

The harbor has five swinging moorings, with a draught of 24 feet, and 13 fixed moorings for vessels of 500 to 600 feet, of which two have a draught of 17 to 23 feet, four of 32 feet, and seven of 27 to 28 feet.

There is a dry dock, which has a length on blocks of 238 feet, a breadth at entrance of 50 feet, a depth on sill at high water ordinary spring tides of 12 3/4 feet.

Coaling is performed at the wharves and from lighters. Cargoes are discharged into, and loaded from, railway freight cars at the steamer wharves on the east side. On the west side cargo is loaded from, and discharged into, both railway cars and transit sleds.

Along the Baluchistan (Las Bela and Makran) coast are a few harbors and anchorages, none of them with rail connection or harbor facilities. These, from east to west are the following:

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Summiani (or Sormiani), seaport of Las Bela.

Pasni Bay harbor (3 to 4 fathoms), seaport of Makran. The vessels of the British India Steam Navigation Co., made regular calls here, before the war, on the Persian Gulf run.

Gwadar Bay (anchorage of 4 to 5 fathoms). Port of call for vessels of the British India Steam Navigation Co. on the Persian Gulf run.1/

1/ Material for this section taken from The "Shipping World" Year Book. 55th ed. (London, 1941) Sailing Directions for West Coast of India. H.O. No. 159. U.S. Navy Hydrographic Office, 1930. Supplement, 1942. Sailing Directions for the Persian Gulf. H.O. NO. 158. U.S. Navy Hydrographic Office. 1931. Supplement, 1942. Lloyd's Register of Shipping. (London, 1939) Vol. II., p. 198.

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37. Commercial Aviation.

Before the war broke out, the various trans-continental air services from Europe made their first Indian landing at Karachi, and proceeded thence to Delhi and Calcutta. These commercial services are now suspended or vastly altered. Karachi is the entry port, however, for planes operating under military direction arriving in India from the west.

Within India certain regularly scheduled services operated in this area, and presumably still do so. These are the following:

Tata Air Lines. Karachi-Colombo. Four times weekly in each direction. 1,900 miles.

Indian National Airways. Karachi-Delhi. Twice weekly in each direction.

Indian Trans-Continental Airways. Karachi-Calcutta. Twice weekly each way.

The principal aerodromes and landing fields of this area, as given in a list for all India prepared by the Commerce Department from printed sources, appear below. New fields, opened recently, are known to A-2.

Abbreviations:

W/T - Wireless Telegraph
WI - Wind Indication
PW - Prevailing Wind
R - Rains or Rainy Season
"Obstructions" indicate those requiring special caution
Notations of feet are elevations above field.
There are no lighting facilities at any of the fields, unless specially noted.

AMBALA - 30° 22' N., 76° 49' E.; altitude: 900 ft.
Landing Area: 1016 x 894 yd.
Location: W edge of Ambala city and cantonment
Repairs, hangar, and radio.
RAF

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AMRITSAR - 31° 39' N., 74° 51' E.; altitude: 560 ft.
Landing Area: 500 x 500 yd.
Location: 1/2 mile W of Fort Govindgarh.
Army, non-permanent.

DERA GHAZI KHAN - 30° 02' N., 70° 38' E.; altitude: 415 ft.
Landing Area: 600 x 600 yd.
Location: 2 miles W of Dera Ghazi Khan.
RAF

FEROZEPORE - 30° 56' N., 74° 38' E.; altitude: 575 ft.
Landing Area: 500 x 500 yd.
Location: 2 miles SW of cantonment railway station.
RAF (emergency only).

GADRA ROAD (Jodhpur State) - 25° 42' N., 70° 33' E.; altitude: 500 ft.
Sheet 40 K/10 of 1" map.
Landing Area: N-S 500 yd.; E-W 650 yd.
Slightly sandy, fairly smooth, slope negligible.
Obstructions: W, low hills, 150 ft., 1/4 mi. distant.
Signals and Markings: Corner marks and circle, WI on SE side.
Fuel, water.
Transportation: RR station, 1 1/2 miles; camel transport.
Facilities: Hospital in Barnier, 6 miles.
Meteorology: PW - westerly; R - June to September
Dust storms - April and May.
Controlling Authority: Public Works Dept., Jodhpur.

HYDERABAD (Sind) - 25° 23' N., 68° 21' E.; altitude: 100 ft.
Sheet 40 C/7 of 1" map.
Landing Area: N-S 600 yd.; E-W 1050 yd.
Sparse grass, level.
Obstructions: N and NE buildings to 60 ft.; S - trees, 30 ft,
SW - canal bund (lights); NW - trees, 50 ft.
Signals and Markings: White boundary, corners marks and
circle. WI on E side.
Lighting: Boundary, obstruction, landing flares, beacon,
illuminated T.
Fuel, repairs.
Hangar: 40 x 24 ft.
Transportation: RR station, 1 mile; road to town, taxis.
Facilities: Hospital in town.
Meteorology: PW - N November to February; SW March to
October; R - June to September; Dust storms -
April to September.
Controlling Authority: Aerodrome Officer, Karachi Airport.

JACOBABAD (Sind) - 28° 18' N., 68° 27' E.; altitude: 180 ft.
Sheet 39 D/7 of 1" map.
Landing Area: N-S 630 yd.; NE-SW 830 yd.; E-W 600 yd.;
NW-SE 750 yd.
Runways: NW-SE 600 x 50 ft.
Sandy, soft in places, level.
Obstructions: N - trees, 30 ft.; E - telephone line;
S - wires, 25 ft.; SW - trees, 30 ft.
Signals and Markings: Indian Aircraft Rules, 1937.
Lighting: Boundary, obstruction, floodlight beacons.

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JACOBABAD (cont.)
Fuel and water.
Hangar: 45 x 30 ft.
Transportation: RR station 1 1/2 miles; phaetons available.
Facilities: First aid; civil hospital, 1 1/2 miles.
Meteorology: PW - NW; R - July, August, December to February. Dust storms February to August.
Controlling Authority: Aerodrome Officer, Jacobabad.

JHELUM - 32° 57' N., 73° 42' E.; altitude: 763 ft,
Landing Area: 560 x 280 yd,
Location: NW corner of cantonment,
Army - permanent,

JIWANI (Kalat, Baluchistan) - 25° 05' N., 61° 49' E.; altitude: 50 ft.
Sheet 31 Q/12 and 16 of 1" map.
Landing Area: N-S 950 yd.; NE-SW 950 yd.; E-W 1,050 yd.; NW - SE 1,000 yd.
Flat and smooth, slope negligible.
Obstructions: NNE - hill, 400 ft., 2 1/2 miles distant.
Signals and Markings: Boundary pillars, corner marks, and circle. WI in re-entrant angle.
Fuel and water.
No hangar.
Transportation: Road to Jiwani.
Facilities: First aid, hospital at Gwadar, 60 miles.
Meteorology: PW - NW-SE, December to February; SE, June to August; SW-NE, remaining months; R - December to February. Dust storms liable all year.
Controlling Authority: Director of Civil Aviation in India.

JULLUNDUR - 31° 18' N., 75° 37' E.; altitude: 480 ft.
Landing Area: 500 x 500 yd.
Location: W edge of cantonment.
Army - permanent.

KALKA (temporary) (Patiala State) - 30° 51' N., 76° 56' E.; altitude: 2,100 ft.
Sheet 53 B/13 of 1" map.
Landing Area: E-W 620 yd.; E - landings necessary uphill; slope W downhill.
Meteorology: Landing under light winds only.
Controlling Authority: Himalaya Airways Ltd.

KARACHI AIRPORT (Drigh Road) - 24° 54' N., 67° 09' E.; altitude: 75 ft.
Sheet 35 P/1 of 1" map.
Landing Area: N-S 1,150 yd.; E-W 1,400 yd.; NE-SW 1,150 yd.; NW-SE 1,250 yd.
Level, sandy. Taxi-strip NE corner, soft surface after rains, makes field unsuitable for taxi operations.
Obstructions: SE - W/T masts 75 ft., 1 1/2 miles; S - hangar, 200 ft., mast 200 ft.; SW - W/T masts 70 ft., 2 miles; W/T masts to 230 ft., 7 miles SW, lighted; W chimney 170 ft., 2 miles.
Signals and Markings: Indian Aircraft Rules, 1937.
Lighting: Boundary, obstruction, flood, beacon, range - 25 miles.

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KARACHI AIRPORT (cont.)
Fuel and repairs.
3 hangars: 382 x 130 x 53 ft.; 100 x 132 x 36 ft.; 86 x 140 x 38 ft.
Transportation: Drigh RR, 2 miles; Karachi RR, 7 miles; taxis.
Facilities: Health Officer, isolation hospital.
Meteorology: PW - WNW to WSW. R - June to September infrequent. Dust storms, April to June.
Controlling Authority: Aerodrome Officer, Karachi Airport.

KARACHI SEAPLANE PORT - 24° 50' N., 66° 58' E.; altitude: nil.
Sheet 35 L/13 of 1" map.
Landing Area: Divided: (1) NE 3,000 yd. (main channel); (2) N-S, 2,800 yd. (marked); (3) SSE, main channel 3,500 yd.; (4) Sea beyond harbor (not used). Area 1 and 2 sheltered. In SW monsoon no. 3 is choppy with swell toward harbor.
Obstructions: Mooring buoys; ship masts-cranes (100 ft.)
Signals and Markings: Flight directions; port signal station and seaport.
Radio communication Karachi.
Lighting: Obstruction, flares, lanterns on buoys.
Fuel and repairs.
Hangars: Four "short" moorings, slipway, and buoy.
Transportation: RR station 3 miles, road adjacent, launches.
Facilities: Civil and military hospitals in town; first aid equipment at port.
Meteorology: P.W. - WNW to WSW; R - June to September (infrequent).
Controlling Authority: Karachi Port Trust.

KHANPUR - 28° 39' N., 70° 37' E.; altitude: 500 ft.
Landing Area: 766 x 800 yd.
Location: 2 miles N of Khanpur railway station.
RAF

LAHORE (1) - 31° 30' N., 74° 21' E.; altitude: 700 ft.
Sheet 44 I/7 of 1" map.
Landing Area: N-S 1,000 yd.; NE-SW 800 yd.; E-W 950 yd.; NW-SE, 1,100 yd.
Runways: 600 x 50 ft., NW.
Grassy, hard in dry weather, level.
Obstructions: NE and E - trees, 18 ft.; SW - 1 mast, 180 ft., lighted 9 miles; SE - trees, 18 ft.; SW - wires, 33 ft., house.
Signals and Markings: Official Indian Aircraft Rules, 1937.
Lighting: Flares and obstruction, when notified.
Fuel and repairs.
2 hangars: 100 x 100 x 25 ft. and other (small).
Transportation: RR 7 miles; Lahore RR 9 miles; taxis.
Facilities: Hospital 7 miles; hospital near by (Gulab Devi); ambulance.
Meteorology: PW - westerly-NW; R - June to September; December to February; Dust storms May to July.
Controlling Authority: Aerodrome Officer, Civil Aerodrome.

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LAHORE (2) - 31° 32' N., 74° 24' E.; altitude: 700 ft.
Landing Area: 1,027 x 780 yd.
Repairs and hangar.
Location: E edge of Lahore cantonment.
Radio
RAF

LOHARU (Amimudin Field) (Loharu State) - 28° 26' N., 75° 50' E.; altitude: 860 ft.
Sheet 44 P/15 of 1" map.
Landing Area: N-S 800 yd., NE-SW 700 yd., E-W 700 yd., NW-SE 550 yd.
Clay, level.
Obstructions: NW - sand hills, 40 ft. high, adjacent.
Signals and Markings: Boundary corner and circle. WI on W side.
Lighting: nil.
Fuel and water.
Transportation: Road adjacent, lorries, carts.
Facilities: State hospital, 1/2 mile.
Meteorology: PW - W, November, February to June. Easterly, December, January and July to October.
R - July to October; dust storms - mid-April to August.
Controlling Authority: Secretary Loharu State.

MARI INDUS - 32° 56' N., 71° 35' E.; altitude: 720 ft.
Landing Area: 500 x 550 yds.
Hangar.
Location: near Mari Indus railway bridge.
RAF

MONTGOMERY - 30° 40' N., 73° 05' E.; altitude: 500 ft.
Landing Area: 500 x 500 yd.
Location: 1/2 mile N of railway station.
RAF

MUGHAL BHIM (Sind Province) - 24° 20' N., 68° 19' E.; altitude: 16 ft.
Sheet 40 D/3 and 7 of 1" map.
Landing Area: 800 x 800 yd.
Sandy clay, level; ratholes cause softness; rain makes unserviceable.
Obstructions: nil.
Signals and Markings: Ground markings. WI in NW corner.
Lighting: nil.
Fuel and water.
Transportation: Earth road to Jati (Mughal Bhim) 1 mile; RR 60 miles Jungshahi; cars in town.
Facilities: Dispensary - Jati (1 mile)
Meteorology: PW - SW, March to October. Light, variable, November to February. R - February, March; showers, heavy, June to October. Dust, common in hot season.
Controlling Authority: Director of Civil Aeronautics.

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MULTAN - 30° 12' N., 71° 25' E.; altitude: 400 ft.
Landing Area: 700 x 700 yd.
Location: Beside railroad, SE of cantonment.
RAF

PADIDAN - 26° 47' N., 68° 17' E.; altitude: 150 ft.
Landing Area: 870 x 820 ft.
Repairs.
Location: 1 mile NW of railway station; 100 miles N. of Hyderabad, Sind.
RAF

PASNI (Kalat State, Baluchistan) - 25° 18' N., 63° 22' E.; altitude: 12 ft.
Sheet 31 O/7 of 1" map.
Landing Area: N-S 675 yd.; NNE-SSW 850 yd.; E-W 700 yd.; WNW-ESE 850 yd.
Dried mud, good except after rains; level.
Obstructions: nil.
Signals and Markings: Circle and boundary mark. WI in SE corner.
Lighting: nil.
Fuel and water.
Transportation: Camel track to Pasni, 9 miles.
Medical Facilities: nil.
Meteorology: PW - NW-NE, December to February; S-E, June to August; SW-NW, balance. R - December to February. Storms - May; dust, June, July.
Controlling Authority: Ass't Political Agent Mekran.

PATIALA - 30° 19' N., 76° 22' E.; altitude: 820 ft.
Sheet 53 B/7 of 1" map.
Landing Area: 700 x 700 yd.
Loamy clay, level.
Obstructions: N - trees, 30 ft. along road 50 yd. (gap 150 yd. wide); E - cables, 25 ft. 1,000 yd.; SE - trees, 30 ft. 250 yd.; W - trees, 12 ft. 300 yd.
Signals and Markings: Circle, name and corner marks. 2 WI on Hangar NW; SE corner.
Lighting: nil.
Fuel, repairs and water.
Hangar: 65 x 65 ft.
Transportation: RR 3 miles; road adjacent; taxis in town.
Facilities: Hospital at Patiala, 2 1/2 miles.
Meteorology: PW - NW October to April; SE May, June, August, September; Easterly, July. R - June, July; dust rarely.
Controlling Authority: Military Secretary to Maharaja of Patiala.

QUETTA - 30° 13' N., 66° 59' E.; altitude: 5,500 ft.
Landing Area: 1,000 x 750 yd.
Radio.
RAF

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RAWALPINDI-CHAKLALA - 33° 37' N., 73° 09' E.; altitude: 1,675 ft.
Landing Area: 600 x 500 yd.
Repairs.
Location: 3 miles E of Rawalpindi City, N of NW railway.
RAF

RETI - 28° 05' N., 69° 50' E.; altitude: 300 ft.
Landing Area: 700 x 700 yd.
Location: Beside railway station.
RAF

SANGRUR (Jind State) - 30° 15' N., 75° 51' E.; altitude: 780 ft.
Sheet 44 M/16 of 1" map.
Landing Area: N-S 475 yd.; NNE-SSW 750 yd.; E-W 400 yd.; NW-SE 460 yd.
Hard and level.
Obstruction: NW - wires, 25 ft.; NE - wires, 25 ft.; E - buildings, 33 ft.; W - trees, 65 ft.
Signals and Markings: Boundary and corner marks and circle. WI on E side.
Lighting: nil.
Fuel and water.
Transportation: RR station 2 miles; road adjacent; cars.
Facilities: Civil hospital, Sangrur, 2 miles. Military hospital 1/2 mile.
Meteorology: PW - NW, winter; SE, summer. R - mid-June to mid-September. Dust storms, June and July.
Controlling Authority: Chief Minister, Jind State, Sangrur.

SARGODHA - 32° 07' N., 72° 40' E.; altitude: 800 ft.
Landing Area: 500 x 630 yd.
Location: 1 1/2 miles NW of Sargodha.
Army - permanent.

SIALKOT - 32° 30' N., 74° 34' E.; altitude: 830 ft.
Landing Area: 450 x 600 yd.
Location: S of cantonment, W of Bazaar.
Army - non-permanent.

SRINAGAR (Kashmir) - 33° 59' N., 74° 47' E.; altitude: 5,450 ft.
Sheet 43 K/13 and J/16 of 1" map.
Landing Area: 1,000 diameter circle with extensions to give NW-SE 1,400 and NE-SW 1,400 yd.
Loamy, slope slight.
Obstructions: NE and E - high mountains, 3 miles.
Signals and Markings: White boundary marks and circle. WI on N and S sides.
Lighting: nil.
Fuel, repairs and water.
Private hangar.
Transportation: Road to Srinagar; lorries.
Facilities: Srinagar.
Meteorology: PW - SE. R - March, April and July; snow - mid-December to mid-March.
Controlling Authority: Public Works Department, Srinagar.

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WAH - 33° 47' N., 72° 43' E.; altitude: 1,500 ft.
Landing Area: 500 x 500 yd.
Location: 4 miles SE of Hasan Abdal.
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38. Commerce.

The foreign commerce of northwestern India, like that of the rest of India, consists in the export of raw materials which provide the cash to pay for the import of essential manufactured goods and semi-finished products. Practically all the trade of northwestern India passes through the modern port of Karachi, India's third largest shipping center. Northwestern India's chief exports are raw cotton, goatskins (from Afghanistan), and raw wool. The raw cotton used to be exported chiefly to Japan, the goatskins to the United States, and the raw wool to the United Kingdom. The total value of Karachi's exports in 1938-39 was $83,700,000. Information is lacking on the distribution by countries of Karachi's exports.

Northwestern India's chief imports are normally cotton manufactures, mineral oils, iron and steel, and machinery and millwork. Before the war, the United Kingdom was the chief exporter of cotton cloth to India, followed by Japan; fuel oil came principally from Iran while kerosene came from Burma, Iran, and Bahrein Island. The United Kingdom was the chief supplier of machinery and millwork, with Germany a poor second; the United Kingdom was also the chief supplier of iron and steel to northwestern India. In terms of value, imports into Karachi in 1939 of cotton manufactures amounted to $9,300,000, mineral oils $7,630,000, machinery and millwork $6,260,000, and metals and ores (iron and steel chiefly) $4,640,000. Information is lacking on the distribution by countries of Karachi's imports, the total value of which in 1938-39 amounted to $58,500,000.

American trade with Karachi was not large before the present war, but has more than doubled since 1939. Details on American exports to Karachi are not available, but they are known to consist principally of manufactured goods. American imports from Karachi in the calendar

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years 1939 and 1941 are shown in the following table:

Exports from Karachi to U.S.A.

Product	1939	1941
Persian lambskins (chiefly from Afghanistan)	$2,772,162	$20,806,049
Cotton, raw	1,143,080	5,541,237
Wool, carpet, raw	2,970,171	5,094,866
Goatskins	3,077,223	2,919,350
Goat hair	275,803	1,150,796
Others	?	?
	$11,285,928	$37,952,399

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39. Communications.

The communication system of northwestern India is a part of the national system and is described in the Strategic Survey of India, paragraph 39.

Throughout Sind, the Punjab, and the North-West Frontier Province postal and telegraphic service is general. In Baluchistan, the unadministered districts of the North-West Frontier, the frontier agencies, and the remote parts of Kashmir, the service is much less widespread.

Two maps are attached to this section showing the main telegraphic and telephonic services. The map of the telephonic lines seem substantially complete, but in addition to the main telegraphic lines shown, there are subsidiary lines which do not appear. The government of India's "Telegraph Map of India" does not appear to exist in America, and it is impossible to say what all the missing services are. The following, however, may be noted:

Service in Baluchistan to Bela and Pasni

Service in Baluchistan to Nushki and Nok-Kundi

Service in the Punjab and in Jammu and Kashmir to Sialkot and Jammu

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40. Finance.

The monetary units throughout northwestern India are the same as those for all India as listed in the Strategic Survey of India, paragraph 40. The units are indicated as follows:

12 pies = 1 anna (3 pies = 1 pice)
16 annas = 1 rupee (about 30 cents)
13 1/3 rupees = 1 English pound

The coinage is as follows:

Silver
1 rupee
8 annas (1/2 rupee)
4 annas (1/4 rupee)
2 annas (1/8 rupee)

Nickel
8 annas
4 annas
2 annas
1 anna

Copper
1 anna (4 pice)
1/2 anna (2 pice)
1/4 anna (1 pice)
1/12 anna (1 pie)

Paper notes are circulated in denominations of 1, 5, 10, 50, 1,000, and 10,000 rupees.

In counting in India, 100,000 is called a lakh, and 100 lakhs make 1 crore (written 1,00,00,000).

Figures are available for the financial transactions of the provinces of the Punjab, the North-West Frontier, and Sind in 1938-39. These are indicated in the following tables. Conversion is made at the rate of 1 rupee = 30 cents.

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	Punjab	North-West Frontier Province	Sind
Gross Revenue	$34,075,800	$5,425,200	$11,108,700
Expenditure charged to revenue	34,838,400	4,349,000	10,374,000
Surplus (+) or Deficit (-)	- 762,600	+ 76,200	+ 734,700
Expenditure not charged to revenue:			
Capital outlay on construction of irrigation, etc., works	6,103,500	7,200	569,700
Payment of commuted value of pensions	36,900		- 101,700
Payments to retrenched personnel			- 900
Forests		97,500	
Civil Works	334,200		9,600
Other provincial works			- 91,800
Industrial development	- 1,800		
Electric schemes	642,000	471,000	
Total	7,114,800	575,700	384,900
Public debt and other transactions net	- 4,590,600	- 822,900	- 632,700
Opening Balance	8,372,700	1,350,300	800,400
Closing Balance	3,019,500	603,600	902,200

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Ordinary Revenue, 1938-39

	Punjab	North-West Frontier Province	Sind
A. Principal Heads of Revenue			
Income tax	$ 360,000	$ 45,000	$ 90,000
Land revenue	7,905,900	552,300	1,081,200
Excise	3,047,700	282,800	1,123,800
Stamps	2,343,600	222,000	506,700
Forest	690,900	179,100	259,500
Registration	250,800	20,100	60,000
Motor vehicle taxes	384,900	62,400	63,000
Other taxes and duties	84,300	17,700	109,200
Total	15,068,100	1,361,400	3,293,400
B. Irrigation	13,535,100	373,100	2,171,700
C. Interest on Debt Services	138,300	17,400	141,900
D. Civil Administration			
Justice	297,000	47,100	61,200
Jails	122,100	58,800	35,100
Police	67,200	8,400	30,900
Education	606,000	34,500	39,300
Medical	360,600	24,600	42,900
Public health	77,100	4,200	21,600
Agriculture	426,900	43,500	48,900
Veterinary	72,900	3,300	3,000
Cooperation	56,700	4,200	8,100
Industries	181,200	18,300	20,100
Miscellaneous	174,000	3,300	5,700
Total	2,423,700	250,200	315,800
E. Civil Works and Miscellaneous Public Improvement			
Civil works	810,600	291,300	318,000
Electric schemes--receipt	493,500	44,700	
Total	1,304,100	336,000	318,000
F. Miscellaneous			
Transfers from famine relief funds	314,400		
Receipts in aid of super-annuation	33,600	7,200	25,800
Stationery and Printing	77,100	7,800	6,000
Miscellaneous	512,100	70,800	17,100
Total	937,200	85,800	48,900

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Ordinary Revenue, 1938-39 (cont.)

G. Contributions			
Grants in aid from central government		3,000,000	3,015,000
Adjustments between central and provincial governments	92,100	300	1,200
Total	92,100	3,000,300	3,151,200
H. Extraordinary Items	577,200		1,666,800
GRAND TOTAL of A, B, C, D, E, F, G, H	$54,075,800	$5,425,200	$11,108,700

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Expenditure on Revenue Account, 1938-39

	Punjab	North-West Frontier Province	Sind
A. Direct Demand on Revenue			
Land revenue	$ 1,311,300	$ 100,500	$ 529,500
Provincial excise	359,100	23,400	103,200
Stamps	45,600	9,300	11,700
Forest	807,000	114,300	105,000
Registration	20,100	3,300	25,200
Motor vehicle act expenses	18,000	4,500	4,800
Other taxes and duties	32,700	600	1,500
Total	2,593,800	225,900	780,900
B. Irrigation	4,494,600	143,100	3,539,400
C. Debt Services (after payment of interest and crediting transfers)	- 630,600	- 72,000	50,100
D. Civil Administration			
General administration	3,537,600	656,400	700,800
Justice	1,657,500	225,900	387,300
Jails	888,300	282,900	188,400
Police	3,804,000	998,400	1,212,900
Pilotage			600
Scientific departments	10,800	1,500	
Education	4,840,500	667,500	918,300
Medical	1,577,400	202,500	236,400
Public health	611,100	53,100	77,100
Agriculture	1,065,000	71,100	231,600
Veterinary	528,000	48,000	35,700
Cooperation	447,600	36,300	38,400
Industries	580,800	18,600	25,500
Miscellaneous departments	54,000	1,800	12,600
Total	19,602,600	3,264,000	4,065,600
E. Civil Work and Miscellaneous	4,211,100	1,171,200	719,700
F. Public Improvements, Capital Outlay on Industrial Developments		15,000	
G. Miscellaneous			
Famine relief	996,900		
Transfers to famine relief fund		3,000	
Superannuation allowances and pensions	2,355,600	261,600	629,100
Stationery and printing	310,200	71,400	143,700
Miscellaneous	904,200	42,900	85,800
Total	4,566,900	378,900	858,600

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Expenditure on Revenue Account, 1938-39 (cont.)

H. Capital Account within the Revenue Account--Commutation of Premiums financed from Ordinary Revenues		48,900	59,700
GRAND TOTAL of A, B, C, D, E, F, G,	$34,838,400	$5,349,000	$10,374,000

For the Baluchistan Agency, total receipts in 1936-37 were $5,480,700; total expenditures were $3,618,200.

Similarly detailed figures are not available for the other areas in Northwestern India, but some information is at hand concerning the States, as follows:

State	Average Revenue	Average Expenditure
Amb	$ 101,700	$ 85,800
Baghai	28,200	26,100
Bahawalpur	1,312,200	1,254,900
Balsan	27,000	26,400
Basahr	127,500	105,000
Bhajji	23,100	22,800
Bija	3,900	3,900
Bilaspur (Kahlur)	89,400	81,300
Chamba	282,300	252,600
Darkoti	500	500
Dhami	9,000	9,000
Dir	105,000	105,000
Dujana	45,900	43,400
Faridkot	521,700	521,700
Hunza	9,400	9,000
Jammu and Kashmir	7,699,200	7,656,900
Jind	765,900	740,400
Jubbal	210,000	181,200
Kalat	471,600	376,200
Kalsia	111,000	102,600
Kapurthala	984,900	936,000
Keonthal	51,000	46,500
Khairpur	7,095,000	6,351,000
Kumharsein	19,200	18,900
Kunihar	5,100	5,100
Kuthar	15,000	12,000
Las Bela	107,400	103,500
Loharu	387,000	381,000
Mahlog	13,200	12,900
Maler Kotla	259,800	259,800
Mandi	354,300	352,800

State (cont.)

Nabha	849,300	724,200
Nagir	6,200	6,000
Nalagarh (Hindus)	63,000	60,000
Patandi	41,100	40,500
Patiala	4,254,600	4,004,400
Phulra	8,400	6,000
Sangri	4,500	3,900
Sirmur (Nahan)	226,500	204,300
Swat	466,500	466,500
Tehri (Garhwal)	600,000	552,000
Tharoch	18,000	16,500*

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*Data for this paragraph from :

Statistical Abstract for British India, 71st Number, London, His Majesty's Stationery Office, 1942.

Memoranda on the Indian States, 1939, Delhi, Manager of Publications (Government of India), 1939.